

August 15, 1936



The Living Church

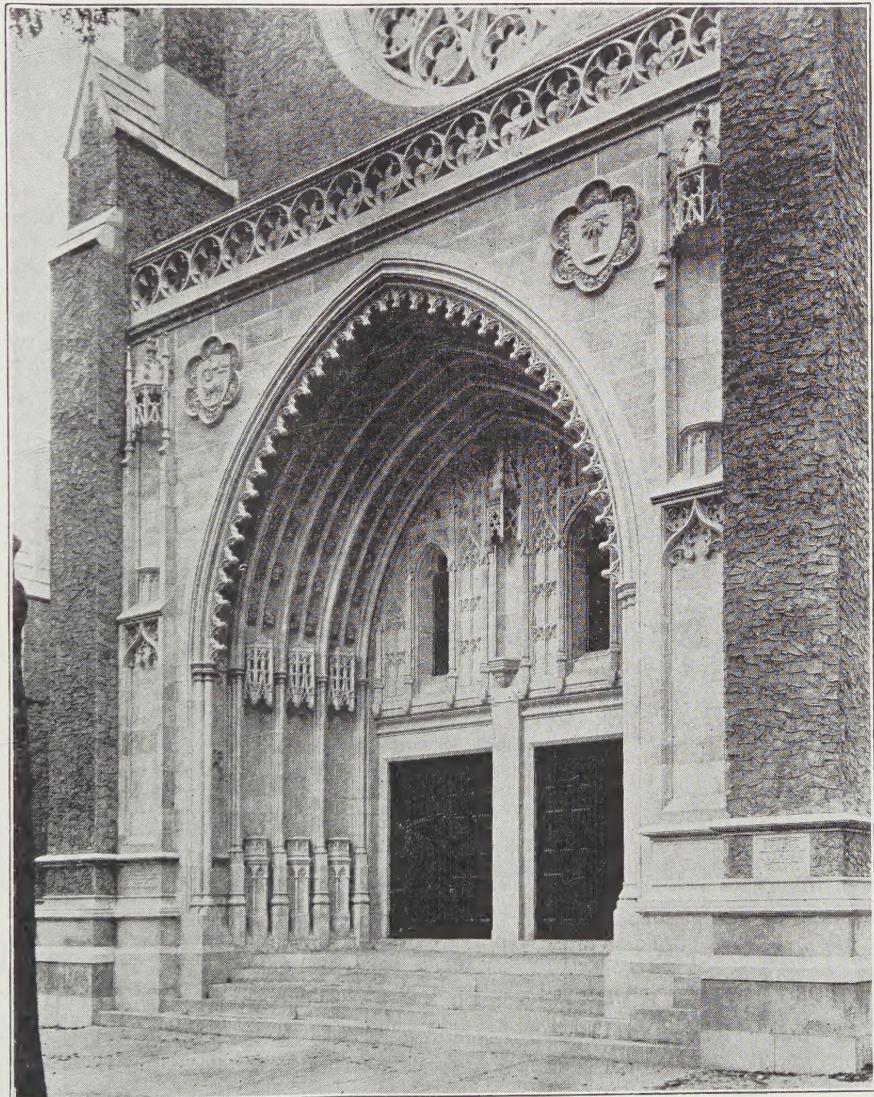


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PORTAL, ST. LUKE'S CATHEDRAL, ORLANDO, FLA.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Kalendar



AUGUST

- 16. Tenth Sunday after Trinity.
- 23. Eleventh Sunday after Trinity.
- 24. S. Bartholomew. (Monday.)
- 30. Twelfth Sunday after Trinity.
- 31. (Monday.)

KALENDAR OF COMING EVENTS

AUGUST

- 16. "Church of the Air" Radio Program. Clifford P. Morehouse, speaker, 10 A.M. E. D. S. T.
- 18-28. Annual Conference of Society of Companions of the Holy Cross.
- 30-September 5. Conference of Young Men of 5th Province.

AMERICAN CHURCH UNION CYCLE OF PRAYER

AUGUST

- 24. Christ Church, Moline, Ill.
- 25. Society St. John the Divine, Toronto, Ont.
- 26. St. Barnabas' Brotherhood, Gibsonia, Pa.
- 27. St. James' Church, Roxbury, Mass.
- 28. Order of the Holy Cross, West Park, N. Y.
- 29. Grace Church, Newark, N. J.

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All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Bishop Lloyd

TO THE EDITOR: I wish to thank you for your splendid editorial on Bishop Lloyd, A Great Missionary Bishop [L. C., August 1st]. There are, however, several inaccuracies both in the editorial and in the news article to which I would call your attention.

In the editorial you state that "Bishop Lloyd had been a parish priest only five years of his whole ministry." While we do not generally use the term "parish priest" in Virginia, yet Bishop Lloyd served in the parish ministry in Virginia for nearly 19 years; five years as minister-in-charge or rector of Bishop Johns' Memorial Church, Farmville, Va. (1880-1885), and nearly 15 years as rector of St. Luke's Church, Norfolk, Va. (1885-1900). But perhaps you agree with me in considering the term "parish priest" as inapplicable in Virginia! For over one year he was rector of St. Bartholomew's Church, White Plains, N. Y. (1919-1921).

The news item is inaccurate both in its statements and its omissions as to Bishop Lloyd's educational preparation, all of which might have been obtained from *Who's Who*. Bishop Lloyd neither attended nor graduated from Roanoke College, but was granted the honorary degree of Doctor in Divinity from Roanoke College. He attended the University of Virginia, but did not graduate, because he

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

REHFELD, Rev. WILLIAM K., deacon, is curate at St. Peter's Church, Peekskill, N. Y., with address at St. Mary's Convent there.

SNELL, Rev. ROBERT J., formerly at Boulder City, Nev.; to be in charge of the Pampa, Borger and Dalhart field in the Panhandle section of the district of North Texas. Effective August 15th with headquarters at Pampa.

STEWART, Rev. VIRGIL PIERCE, formerly in charge of the Church of the Epiphany, Sedan, and St. Matthew's Church, Cedar Vale, Kans.; to be rector of St. John's Church, Abilene, Kans. Effective September 1st.

TATE, Rev. EDWARD E., deacon, is assistant at St. Stephen's Church, Wilkes-Barre, Pa. (Be.).

SUMMER ACTIVITY

WARFIELD, Rev. Dr. J. OGLE, rector of St. David's Church, Philadelphia, will be in charge of the services at the Church of the Good Shepherd, Germantown, Philadelphia, Pa., during August while the rector, the Rev. WILLIAM EDWARDS, is in a hospital.

NEW ADDRESS

HART, Rev. Dr. OLIVER J., formerly 2219 California St.; 821 16th St., N. W., Washington, D. C.

ORDINATION

PRIEST

NEWARK—The Rev. WILSON LESLEY PITCAITHLY was advanced to the priesthood by Bishop Ludlow, Suffragan Bishop of Newark, in Grace Church, Westwood, N. J., July 1st. The ordinand was presented by his father, the Rev. L. A. C. Pitcaithly, and the Rt. Rev. William H. Moreland, D.D., preached the sermon.

was constitutionally opposed to the principle of a college adjudging a man's scholastic attainments by giving examinations. Therefore, he declined to take examinations at the University of Virginia during the two sessions in which he was a student at that institution (1875-77). He did not receive the honorary degree of Doctor in Divinity from the University of Virginia, for the simple reason that it is one of the glories of the university that it has never conferred an honorary degree in its entire history.

These inaccuracies, you may say, are minor details—they are perhaps, except to Virginians who count Bishop Lloyd as a native, born and bred. The spirit of your editorial and its emphasis were all that could be desired, and in thus commenting on "the letter" I do not mean to underrate the essential that "it is the spirit that giveth life."

(Rev.) BEVERLEY D. TUCKER.

Richmond, Va.

WE REGRET the inaccuracies in our news item and editorial, but we cannot agree as to the inapplicability of the term "parish priest" in Virginia, where the devotion of many a parish priest is so bright that it shines through the bushel of Protestant nomenclature under which it may be hidden!—THE EDITOR.

Variety

TO THE EDITOR: I enjoy reading your columns. They contain so many things I don't like, such as Fenn's Why Anglo-Catholicism? [L. C., July 11th, page 31], which seems to me wholly lacking in Christian humility; and so many things with which I heartily agree, such as all your current editorials [August 8th]. "Flags" seems to me especially to be endowed with the insight which helps us to a truer vision of Christian brotherhood.

(Rev.) ROGER W. BENNETT.
Newton Lower Falls, Mass.

The Lectionary

TO THE EDITOR: The purpose of saying the Offices—Morning Prayer and Evening Prayer—is not to instruct in Jewish history but to develop the devotional life. From this point of view none of the present lectionaries fulfills its purpose. The Lessons of the present lectionaries are pointless and too long. Only in rare instances does the priest find the Lessons an aid in his devotion.

In the Lessons much of the Old Testament matter should be omitted and all of the Lessons greatly shortened. The devotional portions of the Old Testament should be used more freely than at present, e.g., Proverbs, Ecclesiastes, the Prophets (omitting most of Daniel), Wisdom, and Ecclesiasticus. Job, with the exception of the first few and last few chapters, should be omitted; why read all that interminable argument that gets nowhere and tries the patience of him who says the Office almost as much as it must have tried Job's? In the New Testament, except where a complete incident is related, the Lessons should also be much shorter. In both Old and New Testament, 15 or 20 verses would fulfill the purpose much better than the present arrangement.

Make the saying of the Offices a joy and an act of devotion, rather than a dull, unedifying duty of complying with "daily."

And why not an Office book? A book which would contain the Offices, the Litany, the Psalms, and the Lessons necessary for the Offices; and all this in type sufficiently large to be read by those who desire to say the Offices in the church where the light is never too good.

(Rev.) CARL I. SHOEMAKER.
Philadelphia.

Inter-Parish Committees

TO THE EDITOR: Bespeaking for what follows the thoughtful consideration of the clergy and the laity of the Protestant Episcopal Church, I urge the establishment of a permanent committee composed of the wardens and vestrymen of such churches in every city of our country having at least ten churches so officered.

Such committees would create solidarity, supply the present want of adequate unifying agencies and increase the power, influence, and usefulness of the Church.

Without impingement upon any constituted Church authority, these committees would consider important non-controversial topics in the interest of sound morals and pure religion.

They would bear the relation to the Church that the backbone does to the body.

Political parties have long since learned the importance, yes, the necessity of continuously functioning central organizations, and do not rely for the maintenance of party strength upon their annual conventions. In this respect they illustrate the truth that the children of this world are in their generation wiser than the children of light.

Parishes pursue, so far as parochial work is concerned, their individualistic ways; and the average Churchman is too seldom made conscious of his relationship to and membership in a large and extended organization.

The only opportunity given to a Churchman today to meet in an assembly with other Churchmen is at General or diocesan conventions and the number of Churchmen to whom such opportunities come is limited and the occasions infrequent and at long intervals.

Church clubs have been established to meet in part the need for group gatherings of Churchmen but they fall short of accomplishing the purpose attainable by the establishment of the proposed committees. In such committees Churchmen would find themselves face to face and soon heart to heart in central bodies concerned with the deeper and better things in life.

The proposed permanent committees would range in size from perhaps 60 to 600, meet in the evenings monthly nine times in the year and each have a chairman, vice chairman, and secretary. After the transaction of business they could be addressed by a guest speaker on some topic of either local or general Church interest.

No such committee should be established without the approval of the Bishop of the diocese and that of at least four fifths of those who, if established, would constitute its membership.

(Hon.) THOMAS C. T. CRAIN.
Westhampton Beach, N. Y.

"Danger"

TO THE EDITOR: Of late I have been reading the Life and Letters of Frederick W. Robertson. Many of the letters are intensely interesting. I quote from No. XXV, of volume II, written in 1851. The writer's subject is The Selfishness of Wealth. He says:

"How questionable the right which two thirds of the world assume to themselves of

filling their ears with cotton, that the moans may not break in upon their silken repose, and that the cry of the toiling thousands may float by on the blast unheard! But suppose that cry goes up to the ears of God, and He asks, 'whom did you clothe? whom did you feed, with your tens, hundreds, or thousands?' Assuredly, protest against Kingsley who will, he stood on a deep awful truth, 'God will yet take account of the selfishness of wealth: and His quarrel has yet to be fought out.' I have been thinking lately much, sadly, self-condemningly.

"Had any one preached that all the evils of anarchy and insubordination proceeded from the selfish vanities of the poorer classes, forgetting that a revolution may be goaded on, it would have been one-sided and dangerous; but as soon as ever a man is found

to state somewhat too strongly the case of the weak against the strong, the Churchman cries 'Danger!' Danger to comfort and property, I suppose, which is the only danger that wakes up a protest."

Eighty-five years have gone by, since those words were written, but the cry of "Danger!" is still most loudly heard, when the comfort or the property of the "favored few" is in any way threatened.

(Rev.) MERTON W. ROSS.
Sechlerville, Wis.

Bath-Tubbs

TO THE EDITOR: Let's start a new game. How did the Rev. Mr. Tubbs come to be located in Bath, Me.?

(Rev.) ALFRED G. MILLER.
Vergennes, Vt.

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Capital Punishment

TO THE EDITOR: In England the other day they executed the mother of five children, who, themselves guiltless, were thus left, as orphans, to bear through life the handicap and shame of their mother's wrong-doing. Nearer home, during the past month, Americans, over their morning coffee, have been able to enjoy such news stories as the following:

In Arizona a man was kept waiting on a roadside for five hours, while nearby officers of the law erected his gallows. He was then led forward and hanged, but when the trap was sprung, the noose slipped, and, slowly strangling to death, he hung there, as spectators listened to his groans, for 33 agonizing minutes!

Over in New Jersey a woman homicide, who, in extreme terror at the thought of her impending doom, had been for weeks in a state of semi-paralysis, induced by hysteria, fainted dead away half an hour before her execution, and had to be carried unconscious to the electric chair. In the same state, a 16 year old boy, five years too young to be considered mature enough under the law to be fit to vote, was, nevertheless, considered, under the law of the same state, to be mature

enough to die, and was only saved from that fate by a widespread protest.

On another morning Americans crunched their toast as they read of a fellow-citizen in Utah, with a red heart sentimentally attached to his shirt, being mowed down by five state-hired murderers as he clasped a crucifix and muttered, "God have mercy on my soul!"

Yes, and may God also have mercy on our souls who tolerate such disgusting savagery in a so-called "Christian" country! I am reminded of the priest who recently, in introducing a missionary from China to his congregation, said half-humorously, "The speaker comes from a land that is almost as pagan as the United States."

Capital punishment is a blot on our national life, inspiring maudlin sentiment (cf. the Hauptmann case), impeding justice, and gratifying man's primitive lust for vengeance. It cannot possibly be reconciled with Christ's spirit of mercy and forgiveness nor with the findings of modern penology.

May I suggest that all members of the Episcopal Church, who revolt against this relic of barbarism, get into touch with the one organization in America that is explicitly fighting it—the League to Abolish Capital

Punishment, 124 Lexington Ave., New York, and ask for some of its literature. Even \$1.00 sent them yearly will enlist you among those who, in the name of the merciful Saviour, protest against further continuance of legal murder by the State, and seek to promote a more intelligent and more Christian treatment of anti-social members of the community. (Rev.) EDMUND L. SOUDER.

Orr's Island, Me.

Lay Administration of the Chalice

TO THE EDITOR: Those who have been interested in promoting consideration of the lay administration of the Chalice as an assistance to harassed parish clergy in the administration of Holy Communion have noted with a great deal of interest the developments connected with this suggested plan.

The last official action on the matter was the reference of it by General Convention to the provinces for thorough discussion. There is as yet no complete record of the action of the provinces on this matter as some have not met since General Convention. There has, however, been much interesting discussion of the plan and several articles in the Church press on various aspects of the subject. It is particularly interesting to note that almost all objection to the plan of lay administration of the Chalice comes from the laymen themselves and it is also of interest that the clergy of all schools of Churchmanship are found among those strongly advocating the movement.

There have been several very able articles in the Church press advocating the restoration of a permanent diaconate as the solution to meet the need of the parish clergy for assistance in administering the sacrament to large congregations. Attention should be called to the fact, however, that an entire revision of the canons on the admission of candidates and deacons would have to be made before any such procedure would be possible. For as things now stand even the provision made for men who would exercise a localized ministry presupposes that they will be advanced from deacon's orders to the priesthood. . . .

On the other hand, a number of bishops have advised that attempts were made in their dioceses to establish something in the nature of a perpetual diaconate, only to discover that in almost every case, in spite of previous commitment of the ordinand to the principle of the permanency of his deacon's orders, the man insisted after a time on his canonical rights which permitted him to be advanced to the priesthood. It would seem that where the definite effort has been made to establish the diaconate as a permanent order the results have been rather disastrous.

It is only fair to add that if a canon should be passed establishing a rigid permanent diaconate, those admitted to such an order would find themselves deprived of a right which is the inherent possession of the laity—that of looking forward to the priesthood in seeking orders of any kind. . . .

It still seems to those interested in this matter that the most practical and feasible solution to this urgent problem of securing direly needed assistance for the parish priest in his administering the Holy Communion is the step already proposed: That bishops be authorized under due canonical procedure, and with adequate safeguards, to issue special licenses to lay readers who shall be given the privilege of administering the Cup.

Favorable action has already been taken on this matter by the Convocation of Canterbury of the Church of England, and by the General Synod of the Church of China, as well as having the sanction of the last Lambeth Conference.

(Rev.) ROBERT A. MAGILL.
Lynchburg, Va.

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also.
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NEW YORK

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Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

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11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Evening Prayer and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

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Noonday Service, 12:05 to 12:35.
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NEW YORK—Continued

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Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

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Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



VOL. XCV

NEW YORK AND MILWAUKEE, AUGUST 15, 1936

No. 7

EDITORIALS AND COMMENTS

Protest in Germany

NOT MANY copies of THE LIVING CHURCH go into Germany. None are on sale on German news stands, but a few go to subscribers in that country. Whether these few will reach their destination this week is highly doubtful, owing to the publication in this issue of the full text of the remarkable document sent by a group of Evangelical Protestant leaders to Hitler protesting against the many encroachments of the Nazi State upon the Church and the Christian religion.

This amazing 4,000-word letter was sent by the pastors to the German dictator last June. It is the most sweeping condemnation of Nazi principles that has come out of Germany since Hitler's rise to power. Despite the fact that it is now nearly two months old, no German newspaper has dared to publish its text and no reply has been received directly from the government. Indeed, it was only two weeks ago that the text was smuggled out of Germany and published in the New York *Herald Tribune*, and it is by arrangement with that enterprising journal through the NCJC News Service that we are able to publish it in THE LIVING CHURCH.

Although no reply has been received directly from the government, Hitler's own newspaper, the *Volkischer Beobachter*, without mentioning the letter itself, gave a bland answer summarized in a recent issue of *Time* as follows: "With easy logic, it asserted that since Der Fuehrer is always right and since Der Fuehrer is the party and the party is Der Fuehrer, therefore, what any Nazi functionary does in Der Fuehrer's name is also always right unless reversed by the Nazi Party or Der Fuehrer."

More ominously, the Confessional leaders have been answered by the secret police. These have forbidden members of the Confessional Synod to hold special services for the various Olympic teams now competing in Germany, have confiscated announcements of daily services in a large Berlin church, and have seized the manuscripts of sermons that a number of the clergy intended to preach while the Olympics were in process. The presence of hundreds of foreigners during the games is doubtless the reason why no more drastic reply has been sent, and when these are over it is more than likely that strenuous acts of reprisal will be undertaken.

This document is probably the most courageous Christian manifesto in recent times. In the face of absolute dictatorship that brooks no opposition, these pastors have been bold enough to challenge almost every ideal for which the Nazis stand. Not only do they denounce so-called "Positive Christianity"—the invention of Drs. Goebbels and Rosenberg to break down the Christian Church—but they have even gone so far as to charge that Hitler himself "is vested with the dignity of the national priest and even of the mediator between God and the people."

Essentially the position of these brave Protestant leaders in Germany, and also of the Roman Catholics under the leadership of Cardinal von Faulhaber, is that of the Christians in the Roman Empire who refused to burn incense to the Emperor. It is the old issue of Emperor worship versus God worship, of regimentation of thought versus freedom of worship.

THE PASTORS who have written this extraordinary and most audacious letter know full well the danger to which it exposes them. Listen to their closing words: "What we tell the Fuehrer in this statement we had to say in the responsibility of our office. The Church is in the hands of the Lord." In those words we hear the echo of St. Ignatius before his martyrdom: "Only pray for me for strength, both outward and inward, that I may not only speak, but also have the will; that I may not only be called a Christian, but be found to be one." Again, like St. Polycarp, tempted on his way to the arena with the question, "What harm is there in saying, 'Lord Cæsar' and offering sacrifice and so forth, and saving yourself?", they bravely stand fast in loyalty to Christ. "Away with the atheists," cried Polycarp, waving his hand toward the crowd in the stadium; and in reply to the final command to curse Christ: "Eighty and six years have I served Him, and He never did me any wrong. How can I blaspheme my King who saved me?" Does that other shouting crowd, in the Olympic stadium in Germany, hear any faint reverberation of those ringing, searing words?

What effect this document will have on the future of Christianity in Germany it is difficult to forecast. All of the

weapons, both of offense and of defense, are in the hands of the State. Germans will not be able to read this manifesto in their own party-controlled press, nor will those who are able to read English be permitted to purchase copies of the *Herald Tribune* or of THE LIVING CHURCH containing it. Any effort to circulate it secretly will be met with the kind of measures that any secret police know well how to take. It may even be that some of the Evangelical congregations will know nothing except that their pastor has mysteriously disappeared and a new one has been sent to them. Such things have happened before and they can happen again.

Nor have the Roman Catholics, despite their close bonds with their fellow-Catholics throughout the world, fared much better. The recent wholesale trials of monks and nuns on charges of immorality are reminiscent of Henry VIII's measures for suppressing the English monasteries four hundred years ago. Recently the German hierarchy held a second secret meeting at the tomb of St. Boniface in Fulda to plan what steps they shall take under increasing persecution of all for which they stand. It will be interesting to see what comes of this meeting.

Our fellow Christians of Germany, both Catholics and Protestants, deserve the support of our prayers. Christianity itself is on trial today in that land, as it was yesterday in Russia, and as it may be tomorrow even nearer home. Shall we remain indifferent to this menace to the very heart of our religion?

Militarism in the Philippines

THE NEW commonwealth status of the Philippine Islands may in time have very far-reaching implications for our missionary work there. Already one definite effect is being felt in our schools in the Philippines. One of the first acts of the new Commonwealth government was to decree universal compulsory military training. As a part of that plan every school, however small, is required to delegate two teachers to take a month's military training during vacation in order that they may drill the boys of the school when it reopens for the fall term.

The July issue of the *Philippine Diocesan Chronicle*, which has just been received here, tells something of what this means to our schools. Fr. Bartter, writing from Baguio, tells of the opening of the June term at Easter School and after mentioning that two of the teachers have served the required training period, he adds: "It means now that an hour a day has to be taken from the boys' industrial work to be given to military training. There is much, very much, that we could say on this subject of soldiering, but refrain." From Besao Fr. Gowen writes: "Despite exceptional difficulties caused by the new law which required two teachers from every school, no matter how small, to take a month's military training after Easter, we have just concluded our most successful school year by graduating eleven pupils, four girls and seven boys."

America has always opposed universal compulsory military training. It is a matter of great concern that these wards of ours, on the other side of the Pacific, should be taking their first opportunity to tread the path of militarism. It is also pathetic, even from a purely material point of view, as the Philippines by their very nature could never become a powerful military nation and might better look for ultimate security to peaceful rather than military measures. It is significant that American military officers are directing the training of the

Philippine army along intensive lines that would not have been possible before the granting of commonwealth status. Well-informed observers have suggested that the granting of the shadow of independence to the Philippines has actually made it possible to build up an army under American influence on the other side of the Pacific stronger than could have been the case under the old colonial status, and equally dependent upon this country.

It is a matter of regret and concern that the missionary schools of the Episcopal Church in the Philippines should be pressed into the service of the State in this way and should be forced to temper their Christian education with military training. However valuable such training may be in the inculcation of discipline and the building of citizenship when it is voluntary, it is quite another matter when such training is compulsory and is a part of a plan to build up an aggressive military nation.

A Place for Planning

THE PRESIDENT announces that he will shortly visit the great area in the West that is suffering from the drought. It is to be hoped that his visit will be a non-political one, as he says it will, and that it will result in immediate and effective steps to relieve the suffering in this vast area.

The drought of 1936 seems to be as serious as that two years ago. It appears, indeed, that a tremendous area in the United States is reverting to desert land and it is not difficult to visualize a future in which the west coast will be separated from the rest of America by a virtual Sahara. It is said that fifty thousand people a year have been moving out of the great plains of eastern Montana, Wyoming, and Colorado, western North Dakota, South Dakota, Nebraska, Kansas, and parts of Oklahoma and Texas. This vast dust bowl has been suffering from inadequate rainfall for years and the men and women who live there are seeing their homes literally dry up and blow away. There must be some way to prevent this tremendous waste, either through reforestation or some other plan. It would doubtless require millions of dollars of government money and a carefully worked out and thoroughly coördinated plan.

If ever there was a project that called for vigorous constructive non-political action on the part of the nation, this is it. Certainly there is as great need of concerted effort and freedom from partisan politics in coping with these great natural forces as there was in waging the World War. Is it too much to hope for such united action in a presidential campaign year?

Hard on Myths

THE RIKKYO ECHO, English news bulletin of St. Paul's University, Tokyo (our Church college in Japan), carries a news story about the selection of ten of these Japanese Church students for the Olympic Games in Berlin. By their victories, especially in the water, they may prove to be good missionaries to a people who have had the myths of racial (Aryan) superiority thrust upon them by the Nazis. And the Germans cannot help but be impressed by the superior Olympic quality of the American Negro Jesse Owens, who has won world championships in the 200 and 100 meter races and the broad-jump. German athletes, like all the others, have had to join the "I chased Owens home" club! His exploits have been closely seconded by his fellow Negroes, Robinson and

Metcalfe. Owens is the first athlete to achieve a "triple" since Paavo Nurmi's at Paris in 1924.

Westbrook Pegler, a veritable Savonarola where Hitler is concerned, has been unkind enough to suggest that the Reichsfuehrer fled the scene after Owens' latest triumph, not to escape the heavy rain, but to escape the embarrassment of tendering the Negro his third laurel wreath and gold medal. There is a lot of irony in these non-Aryan triumphs at an Olympiad that was set up in Berlin at the price of many Nazi concessions to a hesitant world. In the realm of sports and sportsmanship, Adolph Hitler's Olympic success has been a complete failure for his Aryan-superiority myth.

Crisis at St. Paul's University

FRAGMENTARY reports contained in private letters received from Japan indicate that a grave crisis has upset the work of St. Paul's University, the splendid institution of higher education maintained by the Church at Tokyo. Such information as we have received has been both incomplete and confidential, and so we are not in a position to summarize the situation and comment on it intelligently. It is, however, a matter of public record that a student strike of the entire university took place on July 1st, as a result of which the university was closed for special holidays until the regular vacation began July 11th. There have been various resignations among the faculty and we are informed that others are likely to occur. These, however, cannot be announced until the entire story is received through official channels.

It is difficult at this distance to estimate the cause of the upset or to evaluate its importance. Apparently the crisis at St. Paul's University is a repercussion of one of the greatest anti-foreign and anti-Christian movements that the Church in Japan has had to face. For some time there have been unmistakable signs of an organized anti-Christian campaign in that country. An imperial rescript on education was set forth last spring, setting allegiance to the divine Emperor above religious considerations and decreeing that educational institutions should conform to this doctrine. Commenting upon the imperial rescript, the Osaka *Asahi*, a daily paper with a circulation well over the million mark, observed editorially:

"There are many instances in which the educational methods in schools in Japanese territory are incompatible with the spirit of the rescript. To the nation, which looks upon that spirit as absolute, any religion, whether it be Buddhism, Christianity, or anything else, which conflicts with it must be rejected. Christianity attaches more importance to service than patriotism. Direct application of this doctrine in Japan would conflict with the spirit of the rescript. Japan may have to prohibit propagation of its gospel."

We understand that Bishop Tucker of Virginia, whose experience as a former missionary in Japan and for ten years president of St. Paul's gives him an adequate background for the purpose, is being sent to the Orient next month in order to make an investigation of the entire situation. It is to be hoped that his report will not only clarify the situation and give the Church public the information as to the progress of St. Paul's University to which it is entitled, but will also make it possible for the university to be so reorganized as to continue effectively the splendid work that it has done in the past in the education of Japanese young men along Christian lines. If St. Paul's is to be continued, the Church expects it to go forward without compromising the Christian principles which are the basic reasons for its existence. The Church looks forward eagerly to assurance that no such compromise will be tolerated

by the board of trustees of the university or the National Council of the Church, which has the ultimate authority.

Our Next Task

REPORTS of the effects of the emergency campaign to balance the budget of the national Church are coming in from the foreign field. The news story on the financial condition of the district of Anking, in last week's issue of THE LIVING CHURCH, and a similar report from the Philippine Islands in this issue give some slight conception of how short a distance we have gone, and how far we have to go in order to carry out the Divine command to bring the gospel to all nations.

Perhaps no better summary of the situation can be given than that in the report on the success of the campaign to raise \$127,100 to avert missionary disaster, which appeared in THE LIVING CHURCH of April 11th:

"The raising of a comparatively small deficit in a given year represents only a skirmish in a battle that must be fought. The National Council aided by the Church has merely realized what General Convention at Atlantic City called the 'emergency schedule' of \$2,313,115. The same General Convention declared that a budget of \$2,700,000 which it adopted as the real minimum was itself less than the sum actually needed.

"A problem confronting the National Council in the midst of rejoicing with respect to 1936 will be to hold what gains have been made and lay foundations for the immediate rehabilitation of our missionary work upon the basis of the Atlantic City budget."

The Church rallied to avert a "disaster." Can it rally again in the every member canvass to place missionary giving on a basis approximating that commanded by our Lord?

Creed, Cant, Bigotry

WE WERE ASTONISHED to read, in a signed article appearing in a recent issue of the *Southern Churchman*, that in the vesper services at the Kanuga conferences Bishop Finlay presented the "simple truths of Christ's teachings—no creed, no cant, no bigotry." We have always thought it was a "High Church" practice to leave the Creed out of the Communion service; but leaving it out of vespers is a new one to us. And isn't the Creed the formulation of the "simple truths of Christ's teachings"?

Speaking seriously, though, we believe no trend of thought in the Church more unfortunate than that which seeks to link up the triumphant affirmation of our faith, formulated by the ecumenical councils on the basis of Christ's own teachings carried forward by the Apostles, with derogatory catchwords such as "cant" and "bigotry." Perhaps this is done out of an amiable desire to push into the background those features of the Church that might scare away converts. More likely, the writer was carried away by her own enthusiasm, undirected by sound Church teaching. In either case she should know that nowadays people are attracted to the Church, not because they don't find anything objectionable in it, but because it gives them a Creed, a rule, a way of life. Certainly Bishop Finlay knows this, and his admirer has unwittingly misrepresented him in her sincere desire to praise him. Had she stopped to think, she would have realized that she honors no man by implying that he is a hypocrite, not believing the positive truths of the religion he professes. And anyone who knows Bishop Finlay knows that he is no hypocrite but a sincere, humble, and devoted servant of Christ and His Church.

Diamonds in the Back Yard

READERS of THE LIVING CHURCH may be losing opportunities for effective mission work in their own back (or front) yards. We all know the story of the man who combed the world in vain for diamonds and found them at home when he came back with empty hands. An eminently practical idea is noted in the *Christian Advocate*, in one subscriber's use:

"He is a layman who makes a digest weekly of the contents of the paper in order to have available quickly a reference list when required. Since 1934 he has requested used copies of the *Advocate* from different subscribers and circulated them free of charge to thirty or forty church members. He has left copies in the Public Library and in other places of public resort or business. At present he is engaged in what he terms a 'Readers' Delivery Plan.' After the subscribers have kept the paper for a week he calls and solicits the copies for distribution on the following Saturday to readers who pay the delivery boy two cents. He now has eleven readers. He also has the *Advocate* bound in monthly, quarterly, and half-yearly issues, and offers them to readers at actual cost of binding or even less."

This energetic layman believes that "by this original policy he is creating a demand for the *Advocate* and that increase in subscriptions inevitably will follow, although there is no immediate monetary return to the church or to the paper." Still more important, he is doing an effective piece of lay missionary work.

Through the Editor's Window

SOMETIMES we wonder about Church unity. Consider, for example, the following news item:

SACRAMENTO, CAL. (NCJC)—Records were broken here when a new Church, which also plans to operate a chain of hotels and a baseball league, incorporated with Secretary of State Frank C. Jordan.

The Church, with headquarters in Los Angeles, has the longest title ever recorded in California—the International Universal Sign of the Equatorial Triarchy of Truth, Mother Tabernacle of Constructive Applied Spirituality.

Sponsors of the organization declared they plan to "spread the gospel of manifested, constructive, controlled spirituality universally, God's self-consciousness, self-acceptance, and manifested constructive brotherhood."

Other activities contemplated by the I. U. S. O. T. E. T. O. T. M. T. O. C. A. S. include:

Operate a chain of hotels for the better housing of travelers generally.

Operate a licensed employment agency.

Operate beach, lake, brook, and river resorts.

Conduct and maintain a baseball league.

Operate a robe manufacturing business.

Trustees of the I. U. S. O. T. E. T. O. T. M. T. O. C. A. S. are headed by the Rev. H. A. Hilton of Los Angeles. The head of the Church will be known as the Bishop General Manager.

THE SUMMER CONFERENCE of the diocese of Newark is known as the Eagle's Nest Conference. The sessions were enlivened this year by a delightful mimeographed publication with the title, *Eagle's Nest Daily Egg*, "laid fresh daily during the conference." We note in fact that this is volume 2 so it is apparently not a fresh egg but one carried over from a previous year. Among other activities the egg conducted a presidential straw ballot, the results of which it reports as follows:

Franklin D. Roosevelt	10
Alfred Landon	65
Norman Thomas	5
W. Lemke	1
Earl Browder	1
Mahatma Ghandi	5

EVERYDAY RELIGION

Eleventh Olympiad

ON MY STREET-CAR LINE we are all lowly folk and sit together, white and black, without any fuss. Beside me is a Negro workman in overalls. Most of our faces are drawn with day's-end weariness, but my neighbor is keyed up with excitement. He is laboriously reading the newspaper story of Jesse Owens at Berlin.

"Not so triflin'," he murmurs. "What's not so triflin'?" I ask. "'Bout dis yere German man Gobbles how he say in the paper if it wasn't for us Colored folks, Americans wouldn't have no show at all."

Then a frown came over the dark face. A new idea. "What's he mean, dat German man Gobbles? Ain't we all sure 'nuff Americans along wid de rest? Dat Gobbles don't know what he talkin' 'bout!'

I agree and suggest that German man Gobbles is suffering from too much totalitarianism and hyper-Aryanism. This high-flown verbiage of mine sets my neighbor off into waves of abdominal chuckles, but he sobers quickly and turns an earnest face to me. "Youse a preacher and I knows it," and he touches his comical old hat. "Dis yere Jesse Owens is a smart high-jumpin' Colored boy, but I ain't restin' my hopes on no high jumpin'. We's all got to kneel befo' de Throne o' God and den one haid ain't goin' be no highah dan de nex'. De good Lord had to die for all alike an' dat made us sinners wid all de othah people, Black an' White. Ain' it de truf?"

He gets off at his slum corner and leaves me musing. What a searching way to assert equality—as a sinner, like the rest! "Ain' it de truf?" It is indeed the truth. And as the car whines on I begin to think that we white Americans are blind and fools to neglect the company and friendship of our Negro brothers the way we do.

Some day we shall wake up with a start and realize that we have been keeping off the palette some of the deepest and richest colors of God. We give this race our dirtiest work to do and our abandoned neighborhoods to live in. They do the work with a swing and a song, and they manage to exist where we would perish. Watch them, listen to them, down in the sewer trenches knee-deep in mud, or tossing garbage cans half-across a street, or tramping in hot asphalt with their comic feet tied up in burlap. Ask who is the worthiest member in many a big house, for industry and unselfishness and good cheer and real religion. It is some black Mandy or Melissa in the back kitchen over the hot stove and the laundry tubs.

It isn't our sentimentality the Colored race needs. They need the life we have to share: A chance to live decently, a chance to work and learn and develop; not pushed away into foul slums where their little ones die for lack of air and quiet and right food and proper play. We need each other's company.

The race is still a child, humble, joyous, trustful. What if the child should turn sullen and morose? It isn't that we fear their striking back. It is that they may lose their precious value, and that we should lose it with them. Have we ever done much in our souls to pay the Negro his due? Have we ever crossed the line set up by our own sense of superiority?

Gobbles is right. Without the Colored race we shan't have any show.

Hitlerism and Christianity

A Letter of Protest

THE GERMAN Evangelical Church, represented by the spiritual members of its provisional administration and by the council supporting it, offers to the Fuehrer and Chancellor respectful greeting.

The German Evangelical Church is closely associated with the Fuehrer and his advisers through the intercession that it makes publicly and in private for the people, the State, and the government. The provisional administration and the council of the German Evangelical Church consider, therefore, that they may undertake to give expression in the present document to the anxieties and fears cherished by many Christians in the communities, by the Councils of Brethren, and by the Church leaders in regard to the future of the Evangelical faith and of the Evangelical Church in Germany, and on which they have meditated long and earnestly.

The provisional administration of the German Evangelical Church publishes this document in obedience to the Divine charge laid on it to hold forth His word and to bear witness to His commands fearlessly before all the world—even before the sovereigns and rulers of the peoples. It is confident that God accords it the wisdom to fulfil its task so clearly and so unequivocably that its solicitude concerning the Christian conscience and its love for the German people will both be unmistakably discerned.

In presenting these expositions, however, we know that we are impelled only by the one duty, as were our predecessors in office with their declaration of April 11, 1935, which unfortunately had no traceable effect, to help the suffering, confused, and imperiled members of the Evangelical Church by mediating for them. It imports us all that the government of the Reich shall hear clearly and distinctly the voice speaking out of anxiety for the souls intrusted to the Church.

The Lord of the Church says: For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? These words show how great and serious is the service required by God of the Church, and they remind us at the same time of the limits set to all earthly powers and their strivings. They point out finally the danger constantly menacing unnumbered people, including members of the Church.

I. THE DANGER OF DE-CHRISTIANIZATION

THE PROVISIONAL ADMINISTRATION appreciates what it signified in the year 1933 and in later years that those responsible for the National Socialist revolution could declare emphatically that "In gaining our victory over Bolshevism we overcame at the same time the enemy that combated Christianity and the Christian Churches and threatened to destroy them." What we now see, however, is that the Christian Church is being combated actively and keenly by a section of the German people as it never was since 1918.

No power in the world, by whatever name it may be called, is able to destroy or to protect the Church of God against His will; this is God's concern. It is the part of the

THIS courageous indictment of Nazi philosophy, teachings, and methods, the most severe voiced by Germans since the Hitler government came into power, was sent to Chancellor Hitler by ten leaders of the Confessional movement within the German Evangelical Church [L.C., August 1st, page 114]. At latest reports it had not been answered. The translation is that of the New York "Herald Tribune," and comes to us through the NCJC News Service.

Church, however, to take up the cause of the consciences of its members that are attacked.

Many baptized Christians are menaced by the distress and confusion produced by the religious combats of the present day with temporal and eternal adversity. When even high authorities in the State and in the party publicly assail the Christian faith (see, among others, speech by Dr.

Ley), Church members who are already estranged from the Church and its message are more and more enmeshed in their unbelief, the waverers and the doubters are made completely uncertain and are driven to defection. Grave danger, as a matter of fact, exists that the Evangelical youth will be prevented from coming to Him who is the only Saviour of German as well as of other boys and girls.

Against such an imperilment of members of the Churches all Church leaders conscious of their responsibility must offer strenuous resistance, and to this opposition belongs the clear question to the Fuehrer and Chancellor whether the attempt to de-Christianize the German people is to become the official policy of the government through the further coöperation of responsible statesmen or perhaps by simply looking on, letting things take their course.

II. "POSITIVE CHRISTIANITY"

WE SINCERELY HOPE that in order to prevent the aggravation of the religious combats in Germany the government of the Reich will listen to what the Evangelical Church has to say. When the National Socialist party declared in its program that it stood on the basis of a "Positive Christianity" the whole church population could not but understand and was intended to understand that the Christian faith, in conformity with the confessions and the preaching of the Church, should be accorded freedom and protection in the Third Reich, and even help and encouragement.

Later on, however, authoritative persons in the state and in the party have given quite an arbitrary interpretation to the words, "Positive Christianity." The Reichsminister for Propaganda and National Enlightenment, for example, declared Positive Christianity to be merely humanitarian service, and joined to this interpretation occasionally an attack on the Christian churches and their allegedly inadequate achievements in the domain of Christian charity, although the state itself had considerably restricted them by its prohibitions since the year 1933.

Note speeches by Dr. Goebbels in connection with the winter relief work, and on other occasions: "If the Churches were animated by a real Christian spirit they would never have left it to the State to assist the poor in this winter against hunger and cold. . . . I believe that Christ Himself would discover more of His teaching in what we are doing than in the theological hair-splitting. . . . The people would perhaps better understand if the Church concerned itself with true Christianity." . . .

Then Herr Rosenberg, Reich organization leader, proclaimed his mystic doctrine of the blood to be Positive Chris-

tianity, and, following his example, other notable party leaders defamed as being negative the Christianity as confessed by believers.

Rosenberg: "We recognize today that the general ideas of the Roman and of the Protestant Churches are negative Christianity, and do not, therefore, accord with our soul, and we see that they stand in the way of the organized forces of the nations following Nordic racial principles, that they have to make room for these forces, and that they must allow themselves to be transformed within the meaning of Germanic Christianity."

Letter from the 11th Brigade of the S.A. to the administration: "No Positive Christian is to be dismissed from the S.A., but the negative Christians who, being bound up with medieval dogmas, are in discord with National Socialism, may be removed. . . . The negative Christian fights for the Church, to the detriment of the people, he fights for the Church's dogmas, and in support of the lies of the priests, and thus for the devil. . . . To be an S.A. man and to belong to the Confessional front of those who confess such a faith is absolute contradiction. . . . If we as positive Christians do not think so badly of our fellow men, we, nevertheless, secure ourselves against the intrusion of spies and of the elements of disintegration." . . .

Other members of the Reich government have, under the cloak of Positive Christianity, divested of their confessional character categorical conceptions of the Christian faith, such as belief, love, eternity, prayer, resurrection, and have given them a new, purely worldly, psychological interpretation. This has been done even by Herr Kerrl, Reichsminister for the Churches.

General Goering: "We have informed the church that we stand on the basis of Positive Christianity. We have shown the church by our religious zeal, by the firmness of our belief, what faith really is." Reichsminister Kerrl: "That (the profession to Positive Christianity) has nothing to do with dogmas, it is an independent faith, and is the love that is practical deeds, which enjoins on us to say: 'Lord, forgive them, for they do not know what they do.' The essence of National Socialism is faith, its deeds are love, and National Socialist Positive Christianity is love for the neighbor."

The harm done by such statements is all the greater as the Church is never permitted the possibility to refute with similar publicity the misrepresentations of the Christian faith proclaimed from high quarters.

III. DESTRUCTION OF THE ECCLESIASTICAL SYSTEM

THE METHODS by means of which the German people are to be de-Christianized will be understood in their full association when the statement by Herr Rosenberg, the Reich Organization leader, is recalled, namely, that in the striving for a German faith "the opposing party must not be spared, it must be overcome intellectually, from the organization standpoint it must perish, and politically it must be kept impotent." (*Mythus*, page 636.) It is on this standpoint that action has been taken.

Officially, it is true, intervention in any form in the internal structure and in the religious life of the Evangelical Church is disclaimed.

Note speeches by Reichsministers Goering and Kerrl: "If in the course of the past two years there have been disturbances within the Evangelical Church these can have been caused only by individuals, and never by the party as such and never by the State as such." Dr. Goebbels, Reichsminister for

Propaganda: "When we preach the unity of the Protestant Church we do so because we consider it to be impossible that in a time when the whole Reich is united, 28 national churches can continue to exist. In this we are bringing no dogmas to bear, and we do not meddle with the interpretation of the Gospel. God's command in regard to the exposition of the Gospel should be placed higher than the command of human intermediaries. In the interpretation of political expediency we hold ourselves to be the instrument of God." Herr Hitler: "The party never intended and does not intend today to combat Christianity in Germany in any way whatever. On the contrary, it has endeavored to create a great Evangelical Reich Church by uniting impossible Protestant national churches, and without meddling in the slightest degree in confessional questions. (At the party rally on September 11, 1935.) As a matter of fact, one interference has followed the other until today since the elections forced on the Church in July, 1933.

The most important of these interferences are: (1) The installation of the State commissar in Prussia on June 24, 1933, and of State commissars in Bremen, Hesse, Lippe, Mecklenburg, and Saxony. (2) Ordainment of universal Church elections by the law of the Reich, promulgated on July 15, 1933. (3) Speech by the Fuehrer in favor of German Christians, broadcast on July 22, 1933. (4) Prohibition to publish anything concerning Church affairs by decree (unpublished) of the Reichsminister of the Interior on November 6 and 7, 1934. (5) Establishment of the State Finance Department by the Prussian law of March, 1935. (6) Establishment of an authority over resolutions by Reich law, in June, 1935. (7) The law of September 24, 1935, to secure the German Evangelical Church, and the Church committees set up thereupon by the State.

Against individual clergy: (1) Arrest of the Bishop of Wurttemberg and Bavaria in 1934. (2) Conveyance of clergy into concentration camps, especially in Saxony and in Nassau-Hessen. (3) Expulsion of clergy from their parishes, at times from their home province, especially in Prussia. (4) Arrest of 700 pastors (Pfarrer) in Prussia, in connection with the reading from the pulpits, ordered by the Old Prussian Synod in March, 1935, of the proclamation against modern paganism. (5) Permanent prohibition to hold Confessional Church services, clergymen and laymen forbidden to speak in public, in some cases over the whole of Germany. And others.

The Evangelical public, who had been guaranteed freedom for the Church by the Fuehrer just before the compulsory elections (see telegram to the Reich President on July 12, 1933), could be informed only very inadequately concerning the progress of the Church strife.

The so-called "Work of Reconciliation," that had started with the creation of the Reich Church Ministry and the setting up of the Church committees, remedied, it is true, some abuses occasioned by State officials and members of the party and tolerated by the State.

The Evangelical Christian who looks more closely into the matter sees, however, that by means of this conciliatory work the Church is kept in dependence on the State in regard to administration and finances, it is deprived of freedom of speech and of organization, and it is forced to tolerate the teaching of forced doctrine. For him it must be a severe shock to read in the preamble to the "Reconciliation" law of September 24, 1935, that there is no truth in the statement that disquietude prevails in the German Evangelical Church, and that interferences in Church matters by the State are not

really interferences, but services rendered by the State to the Church.

This course of procedure by the State lays a burden that they can hardly bear on the shoulders of the Evangelical Church members who stand by the revealed word of God, who hold to their fathers' profession of faith, and who, because they do this, know what they, as Christians, owe to their people and its government.

IV. DE-CONFESSONALIZING

A MOVEMENT has been started with the watchword "De-Confessionalizing" or "to overcome the confessional disunion," which is intended to render impossible the public work of the Church.

The Evangelical Church's own youth organization was long since taken away from it by an agreement between the Reich Youth Leader and the Reichsbishop, who was in no sense entitled to enter into such an agreement. Even the full rights accorded by that arrangement are frequently not permitted to the Evangelical members of the National Socialist youth organization.

The chief leaders of the organized youth, and, following this example, all persons holding any post of authority in the organization continually hold up their Church to the Evangelical youth as being contemptuous and suspicious, and endeavor to undermine the youths' faith in their religion. Among others: Chief district order 8-35 of the chief district of the girls' organization, dated December 5, 1935: "From this present date I forbid not only the girl and women leaders but also all girls to help in any form of confessional work" (helpers at children's services, etc.). On the signboard of the Hitler Youth at Halle on the Saale:

"Where are the enemies of our Hitler Youth? They are the religious fanatics, who still today fall on their knees with wistful looks directed upward, who spend their time attending churches and praying. We, as Hitler boys, can regard only with contempt or derision young people who still today run to their ridiculous Evangelical or Catholic clubs to give themselves up to eminently superfluous religious reveries." Baldur von Schirach, the Reich Youth Leader, on November 5, 1935: "Rosenberg's way is also the way of the German youth."

While the State holds today officially to Positive Christianity, its new organizations, such as the year on the land or the labor service, not only themselves provide no opportunity for pastoral work among the persons engaged in fulfilling that service, but they deliberately prevent any communication between the pastors of the parishes to which the young people belong. The pastors are refused permission to visit the members of their congregation, and are also forbidden to send them any Evangelical literature. Among others: Letter from the representative of the government (Regierungs-Praesident) in Breslau, dated October 22, 1935: "In reply to your letter of October 15, to camp-leaderess Schadel concerning the send-

ing of religious literature, I inform you that the Reich and Prussian Minister for Science, for Training, and for the Education of the People emphasized in his decree that the sending of religious publications to persons who are serving their year on the land is forbidden."

The circumstance that, for example, the Evangelical persons in a labor service camp were refused permission to attend a church service on Good Friday shows how far in some cases the de-Christianization has advanced. The regulations concerning the religious care of children in the year on the land speak a very clear language. The de-confessionalization of the schools is deliberately furthered by the State.

In violation of the rights of the Church the confessional schools are being abolished, and in this respect the strongest

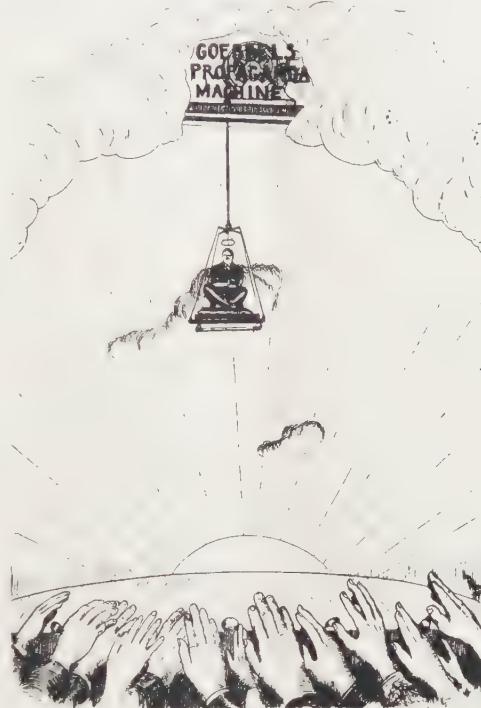
pressure is brought to bear on the conscience of the parents. The course of lessons for religious instruction that has been approved by the authorities is frequently ignored, and in many places today essential portions of Biblical instruction are simply expunged from the religious course (Old Testament), or unChristian material is put in its place (Old-German Paganism). Note, among others, citation of a decree of the Ministry of State for Anhalt, against which the women of the German Evangelical Church have protested in vain. Religious services in the schools, and school prayers are neglected ever more frequently, or they are transformed to mark the de-Christianization even of the outer forms of scholastic life.

The education of the coming race of theologians in the universities is entrusted more and more to professors and lecturers who have proved themselves to be teachers of false doctrine; the destruction of the theological faculties in Prussia throws a strong light on this picture. The Min-

istry for Science and for the Education of the People has demanded the reinstatement of teachers of false doctrine as members of the examining boards of the universities. De-Christianization is in reality the de-confessionalization of public life, which suppresses ever more and more Christian influence and Christian coöperation by means of the radio, the daily newspapers, and of public lectures.

V. THE NATIONAL SOCIALIST VIEW OF LIFE

THE NATIONAL SOCIALIST organizations require of their Evangelical members that these shall pledge themselves without any qualification or restriction to the National Socialist view of life. Ley, Labor Front leader: "The party claims the totality of the soul of the German people. It can and will not suffer that another party or point of view dominates in Germany. We believe that the German people can become eternal only through National Socialism, and therefore we require the last German, whether Protestant or Catholic." This view of life is frequently presented and described as a positive substitute for Christianity that has to be vanquished.



Drawn for "The Living Church" by the
Rev. B. L. De Maré

When blood, race, nationality, and honor are thus raised to the rank of qualities that guarantee eternity, the Evangelical Christian is bound, by the first commandment, to reject the assumption. When the "Aryan" human being is glorified, God's Word bears witness to the sinfulness of all men. When, within the compass of the National Socialist view of life, an antisemitism is forced on the Christian that binds him to hatred of the Jew, the Christian injunction to love one's neighbor still stands for him opposed to it.

The members of our Evangelical community have to submit to an especially severe conflict in their conscience when, in compliance with their duty as parents, they have to combat the penetration of these anti-Christian ideals in their children's minds.

VI. MORALITY AND JUSTICE

WE SEE with profound anxiety that a system of morality essentially foreign to Christianity is circulating among our people, and threatens to disintegrate it. We know perfectly well that in his speech on March 23, 1933, the Fuehrer acknowledged the moral importance of the Christian confessions for the life of the people, but the power of the new morality has up to the present been greater than that declaration.

On all sides what is of advantage to the people is regarded as being good. (N.B.: From the paper read before the Juridical Congress at Leipzig, 1936; by Dr. Barth, leader of the department for legal policy in the National Socialist party:

"Reichsminister Dr. Frank established the legal-political principle that 'Right is what serves the people; wrong what is detrimental to them,' and in this principle are points of discernment of the innermost connection between the vital necessities of the nation and its consciousness of justice.")

With the knowledge of Herr Derichsweiler, leader of the Reich Department, it could be declared that the expression "Positive Christianity" in Article 24 of the party program was used only in the manner in which the full truth is withheld from a person who is ill. Such an attitude places considerations of expediency above the truthfulness required in God's commandment.

This contempt of the command to be sincere and truthful, emanating from the spirit of a morality based on what is advantageous to the people, will be especially evident to the Evangelical Christian from the manner in which the Church strife is officially represented (see above), from the treatment accorded to the Evangelical press and to the question of Evangelical assemblies, from the perversion of the idea of voluntariness to its opposite in connection with assemblies and with canvassing for entrance into organizations, etc.

The Evangelical Church welcomes with gratitude, in view of Christ's commands in the Sermon on the Mount, the fact that the number of oaths in the law courts has dwindled under the dominion of the present State to a fragment. It must, however, deplore, as a fresh victory for the anti-Christian spirit, the fact that the oath is being applied to an alarming extent in swearing allegiance and as a pledge, and has thus depreciated in value to an alarming extent. Seeing that every oath in God's eyes is a declaration or assurance given under the eyes of God, even when God's name is not expressly used, the circumstance that many persons are made to swear one after the other at very short intervals must rob the oath of its dignity, and lead to the profanation and abuse of the name of God.

Evangelical parents consider it to be absolutely intolerable that pledges of the nature of an oath are taken from their children at a very early age. The wording of the pledge given by the Hitler Youth: "I promise solemnly to be loyal to the Fuehrer, Adolph Hitler, and to serve unselfishly in the Hitler Youth. I promise solemnly to stand up at all times for the unity and comradeship of the German youth. I promise solemnly obedience to the Reich youth leader and to all leaders of the Hitler Youth. I promise solemnly by our sacred flag that I will always endeavor to be worthy of it. So help me, God."

In the discharge of our Christian duties we hear ever more frequently of persons declaring that they did not feel bound by an oath which it would have threatened their very existence to refuse. The Evangelical Church would be able to combat more easily such a manner of thinking among its members that runs counter to the Christian requirement, if it were permitted to the Christian to give the natural explanation that no oath can cover proceedings that are contrary to God's commandments.

It has actually happened that earnest Christians, who, under God's will, were fully ready to work in obedience to their superiors, have been dismissed from their posts because they claimed the right to that explanation. It is thus very difficult for many officials to maintain an absolutely sincere attitude.

The value attached to the voting paper in the last Reichstag elections caused many Evangelical Christians pangs of conscience. That value is founded on the fact that the advantage of the people is placed above veracity. Evangelical Christians, who acknowledge sincerity in their decisions were ridiculed, or even maltreated.

Evangelical Christians are convinced, on the foundation of the Holy Scriptures, that God is the protector of the right and of those without rights, and so we regard it as turning away from Him when arbitrary dealing creeps into affairs of law, and things occur that "are not right before the Lord." To these things belong not only the many circumstances in the Church combat, but also what is ultimately denial of justice by the institution and the demeanor of the Ecclesiastical Decree center. The law of the Reich, dated June 24, 1935, concerning the procedure of the center in German Evangelical Church matters deprives Church disputes of the right to judicial decision, and substitutes for this the decision of a political functionary, who, according to an authoritative member of the decree center, sets himself the task to promote political construction. This decree center has been in existence for a year and has not yet decided one of the 70 cases that have been laid before it. The persons concerned in these cases are thus practically deprived of legal rights.

The Evangelical conscience, which shares the responsibility for the people and the government, is most heavily burdened by the fact that there are still concentration camps in Germany, that describes itself as a country in which justice is administered, and that the measures and actions of the secret State police are exempt from any judicial control. Evangelical Christians, faithful to their confession, whose honor may be assailed, are often not accorded the protection of their honor that is afforded to the other citizens.

Evangelical Christianity sees in these matters also the danger of an anti-Christian spirit gaining the ascendancy over our moral and juridical reasoning.

We have endeavored to justify publicly the great anxiety felt in widespread Evangelical circles over the circumstances

that authoritative forces in this country are prosecuting the suppression of the Evangelical Church, the disintegration of its faith, and the setting aside of the Evangelical morality, in short, de-Christianization on the widest scale. We cannot permit ourselves to be reassured in regard to this view of the state of affairs that we have arrived at on the basis of careful observations by the presentation of opposing statements and facts.

We beg the government of the Reich to consider whether it can be permanently beneficial to our people that the path hitherto taken shall be followed farther. The coercion of the consciences, the persecution of Evangelical conviction, the mutual spying and eavesdropping already exert a baleful influence.

Even a great cause, if it places itself in opposition to the revealed will of God, must finally bring the people to ruin. God's Church will continue to exist, even if millions of Evangelical Christians sink under the endeavor to de-Christianize the German people. The German people have, however, not been given the promise that the poison of an anti-Christian spirit shall not harm them, even if they realize only perhaps after a long time that they have been defrauded of their best inheritance by those who took Christ from them.

OUR people threaten to break down the barriers set up by God; they wish to make of themselves the measure of all things. That is human arrogance, that rises up against God.

In this connection we must make known to the Fuehrer and Chancellor our uneasiness over the fact that he is often revered in form that is due to God alone. It is only a few years ago that the Fuehrer himself disapproved of his picture being placed on Evangelical Altars. His judgment is taken to be the standard unrestrainedly today not only in political decisions, but also in regard to morality and justice in our people, and he himself is vested with the dignity of the national priest, and even of the mediator between God and the people.

Dr. Goebbels on April 19, 1936: "When the Fuehrer addressed his last appeal to the people on March 28, it was as if a profound agitation went through the whole nation; one felt that Germany was transformed into one single House of God, in which its intercessor stood before the throne of the Almighty to bear witness. . . . It seemed to us that this cry to heaven of a people for freedom and peace could not die away unheard. That was religion in its profoundest and most mystical sense. A nation then acknowledged God through its spokesman, and laid its destiny and its life with full confidence in His hand." . . . See also Goering's speeches.

We beg, however, that our people may be free to pursue their way in future under the sign of the Cross of Christ, that our grandchildren may not one day curse the fathers for having built up a state on the earth for them and left it behind, but shut them out of the kingdom of God.

What we have said to the Fuehrer in this memorandum we had to say under the responsibility of our office. The Church is in the hands of the Lord.

The ecclesiastical members of the provisional administration of the German Evangelical Church. (Signed) MULLER, ALBERTZ, BOHM, FORCK, FRICKE.

The Council of the German Evangelical Church. (Signed) ASMUSSEN, LUCKING, MIDDENDORFF, NIEMOLLER, VON THADDEN.

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

Special Days at Summer Conferences

WE HAVE FOUND Auxiliary Days and days for special organizations at summer conferences more and more helpful and such days are becoming so popular that most of our Church conferences hold them and the rank and file of the women of the Church, as well as our leaders, make a point of arranging to attend.

The Wellesley conference, always a successful gathering, was never better attended than it was this year. The daily sunset service held near the lake was so beautiful and inspiring that it will never be forgotten. The Rev. Theodore Ferris, in charge, developed the theme, One Thing I Know. He spoke each evening on the various certainties of life that provide us with the convictions of religion, that are so essential in these days of doubt and uncertainty. All organizations were given an opportunity to present the plan and scope of their work.

As I write many conferences have been concluded but Kanuga is in session. I am told that this conference has the largest attendance it has ever known. Among those present are Mrs. James R. Cain of the National Council; the president and secretary of the fourth province, Mrs. Henry J. McMillan of Wilmington, N. C., and Mrs. Joseph Hart of York, S. C.; also Mrs. F. W. Thomas, the provincial representative on the national executive board of the Auxiliary, as well as other leaders and workers in the Church. At each summer conference United Thank Offering workers bring a living message from their respective fields whether they come from the north, south, east, or west, or the isles of the sea. We also notice the increasing educational importance of the study classes, conveying as they do valuable information that is forcefully expressed by experts and thus impressed upon all students. The gathering together of many of the leaders and officers of a province or diocese gives an opportunity for conference. Subjects for educational and other programs can be selected, a great deal of the routine of the work to be done during the winter months considered, and a unified series of programs prepared in which the Churchwomen of all dioceses or parishes can participate.

An Auxiliary Day of very special interest to women will be observed under the direction of Mrs. Fred Ramsey of Knoxville, Tenn. We are realizing more and more that wherever we go to spend our vacation we can enjoy a Church conference en route, and so be benefited spiritually and mentally as well as physically.

Program Making

I WONDER how many Churchwomen in charge of program making for the parish or diocese, spend as much time in developing their programs as those committees who have charge of the various women's club programs. Some do, but only too often we let our parish programs become haphazard affairs and do not sufficiently stress their importance. Hence our women's meetings are unattractive and ill-attended. In these days Churchwomen look for a worthwhile program, something that will stimulate them mentally, inspire them spiritually.

Spread Wings

By Edith M. Almedingen

PEOPLE usually remember Leonardo da Vinci as a great painter, but he was much more than that. And among his numerous avocations was the minute and prolonged study of birds and their ways. In one of his manuscripts there is a telling marginal note: "How marvelous are Thy ways, O Thou perfect Wisdom: Thou hast not denied the beauty of proportion and splendor to the least bird of Thy making."

Those studies of his did not find their only outlet in beautifully drawn sketches of birds in full wing. They had a much deeper purpose. For years Da Vinci believed that man could fly even as birds did. None of his own attempts met with any success. Some said it was sheer deviltry and at a monastery near by the monks began frowning at his activities and murmured that, surely, these were inspired by the evil one. But Da Vinci took no notice of these things.

He needed fresh funds to carry out his research, but the Duke of Milan, in whose service Da Vinci was at the time, refused to supply them. "My dear Leonardo," said Lodovico Moro on one memorable occasion, "if God really meant man to fly, He surely would have given him real wings at birth," to which remark the great artist answered with his usual sharp wit:

"Yes, Highness, no doubt you are right. But in this case nobody should go swimming. Surely, God never meant man to swim—otherwise He would have provided him with fins at birth."

In spite of all the opposition, Da Vinci clung to his belief that flying might be made possible. If he failed once, he failed a score of times. He thought on each fresh occasion that he must have made some mistakes in his mathematical calculations, and he just carried on. The undisguised enmity of the ecclesiastical leaders of his day, the cold mockery of the Duke—none of these were successful in shattering Leonardo's firm conviction that one day men would be free of the air. He died, his faith still unshaken in spite of the outward failure of his own experiments.

Among several objections put forth by Da Vinci's enemies was that the heaven, as seen by the naked eye, was the throne of the Most High, and it would therefore be sheer sacrilege for mere man even to attempt penetrating into those heights. After one of Leonardo's experiments with a big bird, made of oiled silk and wire, a great earthquake broke out not far from Milan, and the populace said it was God's just punishment for the painter's "witchcraft."

How remote and almost incredible do these days seem to us now when aviation is gaining fresh ground almost from day to day. And how very incongruous do those ancient arguments appear!

The entire world, visible and invisible, is the throne of the Most High. Do we know less of this than the people in Leonardo's day thought they did? Of course not. If anything, we know a little more. Fresh scientific discoveries can afford joy to the most sincere religious mind.

"Science and religion can never walk hand-in-hand." How often does one not hear that threadbare argument.

Can't they, and don't they?

Let us turn our minds to the old story in Genesis. There we read how man was made in God's own image and likeness and, later on, David burst into a hymn of praise: ". . . What

is man that Thou art mindful of him? . . . Thou madest him a little lower than the angels. . . ." What an immense scope is opened out by these words! They seem to embrace not only everything achieved up to our present day but even more immense, as yet unimaginable, possibilities. And aviation has its special corner in this tremendous scope. Whenever I see a plane winging skyward, I am always reminded of the words quoted above: "A little lower than the angels." Aviation, far from being an act of sacrilege, as people thought 400 years ago, is an act of adoration—or it could be turned into one.

Up there in the clouds, free of the air, men have gone, year by year, month by month, perfecting their ideas, experimenting with ever fresh avenues, daring further and further, using their intellects to the very utmost in this field of human endeavor. Adoration? And why should it not be? Adoration in the sense that we are coming near to discover why exactly men are "a little lower than the angels," that we are determined to let nothing, no faculty of our minds lie fallow.

AND I should say that whatever other people may think, it is rather hard to escape remembering the Great Creator of all things when battling with the wind and the storm. Equally so, can one escape being reminded how very small one is in such a world of grandeur? Planes may circle and zoom and loop. It is well that they should. Man's intellect was not meant to be boundaried by short-spanned, sterile ventures. But the great world still remains the throne of the Most High, and sometimes any brave little plane over an airdrome reminds me of a concrete visualized prayer.

"Go thus far and no farther" has never been said to man. The spread wings of any plane are like sign posts to a road which, one day, may do more for the world's spiritual life than some people would admit.

There is trust in aviation, and real heroism which scorns all shallow window-dressing of mere bravado and foolish heroics, finely tempered courage which is never ashamed to admit fear, and I should say that nakedly crude atheism would find little if any room in it. It is by far too tremendous a business.

Even in mere unlearned onlookers aviation is apt to touch strange, deep-hidden chords. A boy in a London church school once wrote me a short paper, the contents of which gave me food for reflection. In simplest words imaginable he described an air pageant in a north suburb of London where he had been taken by his father. At the end he put: "I remember it all so well, it was the day I had been taken on as a choir boy, this is why I remember." Later his mother told me he had taken great pains over the writing of the paper, and I said how impressed I had been by the closing sentence.

She said, "Oh, miss, you wouldn't 'ardly believe it, but 'e sez to me—'e sez, 'mum'"—and here she stopped.

It took me quite a few minutes to get it out of her. I suppose she was as shy as her son. It appeared that when the pageant was over, the boy's father treated him to a brief air trip, and he told her afterward he felt exactly as if he had been sitting in his stall in the choir, "singin' sumthink fine."

And why should it not have been so? The great open spaces are still the throne of the Most High, and aviation is very much in His great plan.

Gouverneur Hance

Brother Founder of St. Barnabas' Brotherhood

By the Rev. William Heilman

Rector, St. John's Church, Erie, Pa., and Senior Chaplain, St. Barnabas'-by-the-Lake

A GENERATION AGO Gouverneur Hance, an unknown young man without money, influential friends, or ecclesiastical backing, started a religious order and at the same time undertook to found an institution for the free care of disabled men and boys.

He started in a rat-infested store building in a side street in Pittsburgh, begging food for his charges from stall to stall in the market house—a beginning that did not look auspicious. Nor did the innovator commend himself at the time to the sympathy of the Pittsburgh Church people, who saw him appear at divine service in a monastic habit in a see city where most Churchmen then felt there was no rightful place for monks within the Anglican Communion.

But a short time ago when the same man sent a letter to his co-workers, the chaplains and priest-advocates of St. Barnabas' Brotherhood, announcing he had laid down his duties as Superior, there were many who thanked God for the developments which grew out of the hard and unpromising beginnings.

Statistics are no measure of spiritual developments, but, nevertheless, they convey their own inspiration in the record of what Gouverneur Hance has achieved as a servant of God.

His lay ministry has been to the utterly miserable and unfortunate, and his good works have appealed to Christian and non-Christian hearts and pocketbooks. In the course of the years he has been entrusted with the spending of some \$7,000,-000 for the housing and care of the unfortunate. Seven hundred men have passed out of this life under sheltering roofs Brother Gouverneur erected.

The Brother is far from giving up his intensely active service. He remains in charge of the great Free Home at Gibsonia, and his friends hope it will be their privilege to assist him for many years in what a Jewish rabbi once called "a most glorious work of applied religion."

The change in Brother Gouverneur's relationship to the Brotherhood is a milestone in the history of a service to humanity which the late Presiding Bishop, John Gardiner Murray, said was almost too good to be true.

The astonishing material success of the Brotherhood, and the high quality of care and ministry given to the patients are so well-known in western Pennsylvania that it is sometimes hard for us who live here to realize that all Churchmen are not familiar with the details.

At this time, when Brother Gouverneur has just laid down his duties as head of the Brotherhood, and has received from the greater chapter of the order a title which neither old age nor departure from this life can take from him, it seems fitting that some one suggest to the Church at large that prayers be offered for the objects nearest and dearest to the heart of the man who hereafter will be known as the Brother Founder.

In my nine years as a chaplain of the Brotherhood I have seen twenty visitors and novices, who came to try their vocations, and of the twenty, only one life-professed Brother remains. This means that there is probably no more difficult lay vocation in the Church than that of a Brother of St. Barnabas. Invitations from Bishops to found branch houses in new dio-

ceses are a common occurrence, but there are no Brothers who can be spared to start new houses. For this reason, the Brother Founder's chief concern is that suitable men may be added to the little band who have achieved so gloriously.

It is graceful and lovely for a man nearing the three score and ten mark to entrust the leadership of what he began to other hands. Brother Gouverneur has stepped down that the order may advance under the leadership of Brother Charles, the new superior.

Words of praise to human beings usually are welcome, and the Brother Founder is as human as any of us, but in his long experience he has learned to value most the kind of friendship which shows its reality in the constant prayers of the faithful. Nothing will do Brother Gouverneur more good than to know that throughout the length and breadth of the Church there are many who pray for men who will give themselves to God by the life of religion in the service of the sick poor, in the work he began.

TO THOSE inclined to pray for the growth of the Brotherhood of St. Barnabas we offer for their use petitions from the little breviary Brother Gouverneur compiled years ago, to be said with thanksgiving for the past, and with faith for the future. This, that we may bring spiritual reinforcements to the work of the Brother Founder, and a measure of joy to his heart.

As an old friend, I am sure it will give him strength if these prayers are said in the presence of the Blessed Sacrament.

O God our Father, send us forth as servants of Jesus Christ, in the service and redemption of the world. Send us to hearts without love, to men and women burdened with heavy cares; to the miserable, sad, and broken hearted.

Send us to the poor who doubt Thy providence, to the fallen for whom no man cares. May we be ministers of Thy mercy, and messengers of Thy helpful grace to all who need Thee. Through Jesus Christ our Lord. *Amen.*

O Lord and lover of souls, pour out we beseech Thee, upon Thy Church, as in old times, the spirit of religious vocation; increase our numbers if it be Thy gracious Will; and grant that those whom Thou dost call to give themselves to Thee in the work of St. Barnabas' Brotherhood may have strength to resist all temptations, and remaining faithful to Thee in this life, may obtain Thy eternal rewards in the world to come. Through Jesus Christ our Lord. *Amen.*

The Church and Peace

THE MORE you may watch, and the more carefully you study the forces which are working to put an end to war, the more surely you will find them prompted by spiritual impulses. If these, at times, find exaggerated and unreasonable forms, the more necessarily they must be guided by the only Power which may give them true expression and direction. The cause of peace is subject ultimately to Him who is the Prince of Peace. Responsibility for it is given to His Church.

Should Christians of all lands give their genuine loyalty to Him whose name they bear and make their first aim the unity of spirit in the bond of peace, a common understanding would result with which dispassionate purpose would make war impossible.

—Bishop Perry.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

A Great Work Completed

HERMETICA. Edited by Walter Scott. Volume IV. Oxford University Press. \$10.

IT IS TEN YEARS since the publication of the first three volumes of this set and 11 years since the death of their editor. He left behind him the completed manuscript of rather more than half of the fourth and final volume in its present form; in fact the publishers might have contented themselves with issuing just this much, together with the necessary indices. But they did not so content themselves and for this students should be profoundly grateful. For Dr. Scott's work, monumental as it was, suffered from two defects. Owing chiefly to conditions due to the war, British scholarship had lost touch with German research and Dr. Scott had ignored immensely important publications, particularly those of Bousset and Reitzenstein. In the second place Dr. Scott undoubtedly had pushed textual reconstruction too far. When the evidence indicated a text that he found unsympathetic, he boldly made the text conform to his sympathies; of course he always labeled such emendations unmistakably in the Greek but his translation gives no such information.

The publishers, consequently, entrusted the final volume to Prof. A. S. Ferguson of Aberdeen, who has performed a delicate task most acceptably. Dr. Scott's manuscript is printed as he left it, with only a few notes added. A 50-page preface, however, is Dr. Ferguson's own, resurveying the evidence from a richer accumulation of the material. Then well over a hundred pages of addenda take more or less the form of notes to Dr. Scott's notes, often merely supplementing but also often emending. Many of Dr. Scott's textual changes are shown to be needless. When Dr. Ferguson observes, for instance, "The text is bad; but it may be suspected that the writer himself is thoroughly confused" (p. 440), he goes to the heart of the Hermetic problem: a completely logical Hermetic tractate would be as monstrous as a completely logical apocalypse.

The indices are as copious as the Oxford Press could make them, than which no higher praise is possible. And if anyone wonders why Christian theologians should concern themselves with such a literature, it is enough to glance on page 520 at the awesome list of references for *logos*. The philosophical thought of the early Christian Church had little to do with Plato and Aristotle but had very much to do with the popular theosophic speculations of the day. And nowhere can these speculations be better studied than in the writings of "Thrice Great Hermes."

BURTON SCOTT EASTON.

Concerning Dispensations

DISPENSATIONS. By W. J. Sparrow-Simpson. S. P. C. K. Macmillan. Pp. xviii-246. \$3.00.

TO READERS interested in the history and theory of ecclesiastical law this should prove an informative volume. Although, as the title indicates, its chief purpose is the consideration of dispensations, *i.e.*, official permissions to disregard the law in specific instances, it has, however, a good deal to say about the law itself, in the Medieval Church, the modern Roman Church, and the Church of England. It is especially full on the law concerning marriage, to which almost half the volume is devoted.

The practical aim of the book seems to be to furnish a guide—or warning—to the individual English bishop as to the extent of his dispensing power; not an easy task in the light of the complicated, uncertain, and now largely antiquated nature of English Church law. For the American reader this practical function is hardly present, for on many of the matters discussed, notably on marriage, our Church, in General Convention, has definitely legislated, and, as the author remarks: "It is generally agreed that a law cannot be dispensed with by any authority less than that of the legislator, unless by his express permission."

It is, however, also generally agreed that law may be modified by custom, which can even change the disciplinary statutes of

ecumenical councils. "Custom must, according to some canonists, have existed, with at least the tacit permission of the legislator, not less than 40 years." Others think ten years sufficient; "but a law issued by the highest legislative authority in the Church cannot be set aside by a custom of less than a hundred years' duration."

But even where a custom is of this antiquity the question may be raised as to whether it be due to local aberration, or intrusion of alien influences, or undue ascendancy of the civil power, or a spirit of worldliness in the Church, or deterioration. Hence it would seem that any custom may be impugned on one or another of these grounds, if the objector doesn't happen to like it. And some of the conclusions of the author as to what English rubrics and canons have been set aside by custom seem to be influenced somewhat by the school of Churchmanship to which he belongs.

Among other things, he expresses his doubts of the right of the assembled English bishops to say, as they did in 1932, that it was in the discretion of each diocesan to permit Nonconformists to receive the Holy Communion in Anglican churches on special occasions (thereby dispensing, as the author feels, with the rubric at the end of the Confirmation service). But he curiously fails to mention the 17th and 18th-century custom of "occasional conformity," or to consider whether it were of long enough standing to establish an interpretation of the rubric in the line of the bishops' determination.

JAMES A. MULLER.

An Excellent Outline of Contemporary Theological Thought
PRESENT THEOLOGICAL TENDENCIES. By Edwin Ewart Aubrey. Harpers. 1936. \$2.00.

BEGINNING with the observation that the economic collapse is reflected in a general collapse of culture, Dr. Aubrey devotes his first chapter to an analysis of the "crisis" itself, and then discusses (very briefly) whether Christian theology has any contribution to make to cultural recovery. The remaining five chapters contain an exposition of the current schools of Christian philosophy, the doctrines of each being examined as "crucial presuppositions of social thinking." The author believes that there has been a collapse in the assumptions of recent thought, and that theology can make a positive contribution to the cultural confusion because in the end "a wider-than-social reference for our thought" is needed.

Dr. Aubrey's classification shows (1) modernism (a method rather than a creed, and on the wane); (2) dialectical theology ("Father" Kierkegaard and his variant children—Barth, Brunner, and, painfully, Reinhold Niebuhr); (3) neo-Thomism (the revival of "rational" theology in Maritain, Dawson, Wust, and other Catholics); (4) naturalism (a diverse group including Dewey as well as Wieman, and among theistic naturalists both Bergson and General Smuts); and (5) the "new supernaturalists" like Dean Inge, Dr. Temple, and D. C. Macintosh.

This book is no critique. It gives the intelligently religious man a remarkably objective "outline" of theological thought today, based on much insight and inquiry. Perhaps, in this respect, the strangely undogmatic tradition at Chicago has its good results. There is no definite expression of opinion from the author anywhere, except a truism of religious experience in the last chapter, where it is suggested that "religious belief is *devoted* belief." As a survey, it is eminently impartial and well repays the reading.

JOSEPH F. FLETCHER.

Brief Review

CUBAN SIDE SHOW. By Mrs. R. Hart Phillips. Baker & Taylor. \$2.25.

THIS IS a lively and informal volume concerning one island neighbor, giving not only a considerable amount of information but her reactions to the recent revolutionary turmoil. The wife of the Havana correspondent of the *New York Times*, the author obtained her data as nearly as first hand as it was possible to get it.

C. R. W.

NEWS OF THE CHURCH

Social Action is Planned by Union

Annual School of Sociology at Oxford Studies Subject of Grace and Nature

BY EDWARD R. HARDY

OXFORD, ENGLAND—"Grace and Nature" was the subject of the 12th annual Church Union summer school of sociology, which met at Keble College, Oxford, July 28th to August 1st. Attention was thus concentrated on the fundamental principles of the Christian outlook on life, which are the necessary background of Christian social action.

Among those present were the familiar figures of Fr. Tribe, S.S.M., and Fr. Rosenthal. Foreign visitors included several Americans and Professor Fedotoff of the Russian Seminary in Paris. Parish priests, students, laity—some with definite ideas on social action, others forming theirs—made up the hundred-odd members of the school.

ADDRESS BY REV. A. M. RAMSAY

The first address was delivered by the Rev. A. M. Ramsay of Bishop's Hostel, Lincoln, on Grace and the New Creation. The center of Christianity is in the redemption which Christ has achieved, and the life of the new order in Christ into which we enter by grace—that is, through Christ continuing His work. In the name of the new order the Church rebukes the fallacies of secular society, and presents a vision of what the world would be like were the reign of God wholly recognized. Meanwhile our call is to share in the Crucifixion and Resurrection of Christ, knowing that our partial glimpses of His will are to be gathered up into His plan. Out of the things of the common life is formed the victory of God's reign. "The kingdom is in our midst, but the kingdom is the Lord's."

STATE AND CHURCH PROBLEM

On the first morning of the school the Mass was, as usual, a High Mass sung by the choir of St. Barnabas', Oxford. During the day the six groups into which the school was divided discussed problems relating to the conflict between the order of nature and that of grace, and its particular example in the problem of State and Church. In the evening the second address, on Natural Law and the Creation, was delivered by the Rev. Dr. H. S. Box. On the principles of scholastic philosophy he argued for the importance of maintaining that we have, apart from revelation, an objectively valid morality and a genuine natural law.

The second day of group discussions was devoted to efforts to apply the prin-

(Continued on page 163)

Bishop Tucker Plans to Visit Japan in September

TOKYO—Word has been received by Bishop Reifsnyder from Bishop Tucker of Virginia that he expects to arrive in Japan in September for a six weeks' visit. Bishop Tucker was president of the former St. Paul's College, forerunner of the present St. Paul's University, from 1904 to 1912 when he was elected Bishop of Kyoto. He served as Bishop of Kyoto until 1922 when he became coadjutor of Virginia. During his presidency of St. Paul's the plans for the enlargement of the institution into a university of several departments were made and the present Ikebukuro campus purchased. Dr. Tucker will deliver the next Hale Lectures at Seabury-Western Seminary, Evanston, Ill., on The History and Development of the Church in Japan.

Rev. A. H. Lord Dies; Was Noted as Preacher

MILWAUKEE, WIS.—The Rev. Arthur Howes Lord, for nearly 25 years rector of St. James' Church here, and noted over a wide area for his ability as a preacher, died suddenly August 8th at his summer home in Sault Ste. Marie, Mich.

Aged 67, and a 33d degree Mason, the Rev. Mr. Lord was much in demand as a speaker at civic and social gatherings as well as at Church functions, and was a leader in civic affairs. He was a member of the standing committee of the diocese of Milwaukee.

He was born in London, England, and at an early age came to Canada with his parents. He attended Trinity University, Toronto, graduating in 1896 with a licentiate in Theology, and in that year was ordained deacon by Archbishop Lewis. In the following year the Rev. Mr. Lord was ordained priest by Bishop Hamilton.

From 1896 to 1897 he held a charge in Wellington, Ont., going to Queensboro, Ont., in 1897. In 1899 he went to Bay Mills, Mich., leaving in the following year to become rector of St. James' Church, Sault Ste. Marie, Mich. He accepted the rectorate in Milwaukee in 1913.

With the Rev. Mr. Lord at the time of his death were his wife, Julia Frances Lord, and a daughter, Miss Helen Lord. Two sons, Robert and Chase Lord, also survive.

Funeral services were held August 11th at St. James' Church with Bishop Wilson of Eau Claire officiating, assisted by the Ven. William Dawson, Archdeacon and executive secretary of the diocese of Milwaukee. Many of the clergy of the diocese and a large congregation of friends, parishioners, and admirers participated. Requiem celebrations of the Holy Communion were held on the day of the funeral in many Milwaukee churches.

Bishops to View Problem of Peace

Radio to Be Used by Pan-American Conference of Bishops at Chicago; Other Plans

CHICAGO—World peace will be one of the paramount problems discussed by the Pan-American Conference of Anglican bishops in Chicago, October 12th to 18th, according to plans now being completed. The conference will be held at Saint Luke's Pro-Cathedral, Evanston.

Several broadcasts over local and national radio hookups are being planned.

October 18th will be a memorable day for the various Chicago parishes so far as the conference is concerned. On that day, it is expected the visiting bishops and dignitaries will occupy the pulpits of local churches, assignments being made by the conference committee of which the Rev. Dr. Frederick C. Grant, president of Seabury-Western Theological Seminary, is local chairman. On the same day will be held a great missionary mass meeting.

The first opportunity for local church people to meet with the visiting bishops will be provided Thursday evening, October 15th, when a complimentary banquet will be tendered the group by the Church Club of Chicago. The banquet will be held at the Hotel Sherman. Previously the date for this function had been set as October 14th.

Already Bishop Stewart has received acceptances from a number of the Canadian bishops.

The House of Bishops of the Church in the United States will be in session from Monday, October 12th to Thursday, October 15th.

Canon Gibson to Officiate on Church of the Air August 16th

CHICAGO—The Rev. Canon David E. Gibson of Chicago will conduct the Church of the Air radio program August 16th at 9:00 A.M. Eastern Standard Time, at which Clifford P. Morehouse, editor of *THE LIVING CHURCH*, will deliver the address.

The Church of the Air is a nationwide program of the Columbia Broadcasting System made available to a number of different religious groups. The Episcopal Church series is under the auspices of the National Department of Publicity. The Department in turn has placed several of the broadcasts at the service of the Forward Movement Commission, in which Mr. Morehouse is a member of the executive committee. The service will open with the hymn, "Stand Up, Stand Up for Jesus," and close with "Jesus Calls Us O'er the Tumult."

Preaching Mission Leaders to Confer

Final Preparations for Spiritual Effort Under Auspices of Federal Council Include Retreat

NEW YORK (NCJC)—Final preparations for the National Preaching Mission, to be conducted from September 13th to December 9th under the auspices of the Department of Evangelism of the Federal Council of Churches, will be made at a preparatory conference and retreat to be held at Beaver College, Jenkintown, Pa., September 8th and 9th.

Many of the American and foreign clergymen who will take part in the preaching mission will be present to put the finishing touches to plans which will take distinguished lay leaders and preachers into 25 cities in every section of the country.

The chief event of the conference will be a symposium on, What I Most Hope for From the National Preaching Mission. The participants will be Dr. Ivan Lee Holt, St. Louis; Dr. John A. Mackay, Princeton, N. J.; Dr. John R. Mott, New York; Mrs. Harper Sibley, Woman's Auxiliary leader, Rochester, N. Y.; Dr. Samuel McCrea Cavert, New York; Channing H. Tobias, New York; and R. H. Miller, Washington.

Following a general discussion, Prin-

cipal John S. Whale of Cambridge, England, a leading participant in the mission, will discuss The Kind of Preaching Needed for Today. This will be followed by a series of messages on various aspects of the preaching mission to be given by Dr. T. Z. Koo of China, Bishop Ralph S. Cushman, Denver, and Bishop Arthur J. Moore, San Antonio, Tex.

On September 9th, the conference will listen to a message by Dr. E. Stanley Jones of India. The subject will be The Christian Message for the Preaching Mission.

Other messages during the conference will be given by Dr. Jesse M. Bader, director of the National Preaching Mission and secretary of the Federal Council of Churches, who will outline the plans and arrangements for the preaching mission; Dr. W. R. King, New York, and Dr. Hugh T. Kerr, Pittsburgh.

A feature of the conference will be a symposium on September 9th on Outstanding Developments in the Plans Which Are Being Carried Forward in the Various Cities. The speakers will be representatives of the preaching mission cities.

Dr. William Hiram Foulkes, Newark, N. J., chairman of the National Preaching Mission Committee, will preside over the conference.

Gift to Staten Island Church

NEW YORK—The sum of \$21,000 has been given to the Church of the Ascension, West New Brighton, Staten Island, by Miss Eliza Barnes, a member of the parish.

Lay Cornerstone of Guilford Cathedral

English Primate Expresses Hope That Eucharist Will Always Be Cathedral's Chief Service

BY GEORGE PARSONS

LONDON—In the presence of a great and representative company of the clergy and laity, the Archbishop of Canterbury on July 22d laid the foundation stone of Guildford Cathedral. After doing so, he made known for the first time that its name will be "The Cathedral Church of the Holy Spirit in Guildford." "Wherefore," Dr. Lang said, "I bid you invoke His Holy Presence in the words of the hymn, 'Come, Holy Ghost, Our Souls Inspire!'" When the choir had sung that hymn—which, like the announcement that inspired it, had been purposely omitted from the printed order of service—the Archbishop continued:

"Here let the true faith and fear of God, with brotherly love, ever abide: and may this place now set apart with prayer and with invocation and praise of the Most Holy Name be evermore the Temple of the Most High God."

The Archbishop delivered an impressive address, in the course of which he said:

"By its worship, its unceasing and thankful remembrance of God's Holy Name, the cathedral will hallow all the ideals of the community and the whole life of the people. May I express the hope that, from the very first, the center of this worship will be that highest act of thanksgiving, the Holy Eucharist, wherein, age after age, the memorial of the Lord's Atoning Sacrifice is offered, and the peace and power of His Incarnate Life are received? More and more, I trust, as the diocese learns to love the cathedral, the spirit of worship within it will be both expressed and stimulated by the richest gifts which the art of the musician, the painter, the craftsman, can bring in thankful commemoration of God's own unspeakable gift in Christ Jesus the Lord."

BISHOP TUGWELL DIES

The Rt. Rev. H. Tugwell, formerly Bishop of Western Equatorial Africa, died at Benson, Oxford, on July 22d.

Dr. Tugwell went out in 1889 to Lagos as a missionary of the Church Missionary Society. In 1894 he was consecrated as Bishop in place of Dr. Hill, who had died. He became head of a very large diocese, with a black population of many millions, and a white population of a few thousands. After he resigned in 1920 he became rector of Mavesyn Ridware, Staffordshire, where he remained until he retired in 1927.

BLACKPOOL SANDS' MISSION

Now in its 32d year, the Blackpool Sands' mission was held from July 30th to August 6th inclusive. The mission now extends its activities from South Shore to Fleetwood. It was led by the Bishop of Blackburn, Dr. P. M. Herbert. Two series of lectures were given in St. John's Church, Blackpool, by the Bishop of Stafford and Canon Peter Green.

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Social Action Is Planned by Union

Continued from page 161

ciple of natural law to various modern questions—national affairs, property, marriage, and divorce. Fr. Box's scholasticism was challenged by some speakers in the discussion, but his general principles seemed to be accepted. The problem of the union of nature and grace was approached in the third paper, by Fr. Hebert, S.S.M., on The Church as the Sphere of Redemption.

The redeemed community, he said, should exhibit both the true order of nature and the order of grace. This witness will be found primarily in the Church's life of corporate worship and in the union of Christian lives with the mysteries there experienced. There is therefore a duty of the Church to the world in calling attention, as well through the actions of individual Christians as through formal pronouncements, to this order of nature and greater hope of grace. The discussion of the third day centered around the problems how this witness was to be given in specific circumstances, and the Church's relation to the present economic order.

STRESSES NEED OF DOGMA

On the last evening of the school the Rev. C. S. Gillett, principal of Chichester Theological College, delivered the closing address. The theological character of our discussions was right and fitting. For as the modern world lost even the atheist's coherent view of the universe it lost, in losing any idea of ultimate reality, human liberty and human hope. A dogmatic background—the gospel of God's grace—enables us to see clearly the purpose of civilization and the reason for our message. It also saves us from too ready yielding to ideas common around us—such as the belief in automatic progress, or the short view which declares this or that reform impossible.

As social Christianity depends on dogma, so it depends on the life of prayer. The religious orders which specially preserve that life are a bulwark of practical Christianity. Through it we gain the humility of constant wonder at God's gifts, and renewal of courage and hope. There were even secular reasons to think that the world might be willing to accept the kind of order we had to give. But the main ground of our confidence is that Christ has conquered. In the world we work out our vocation and do His will.

WILL ENGAGE IN SOCIAL ACTION

After two years of theological study the school is to turn next summer to the directly practical question of Christian social action. The Church Union is planning a fusion of the school organization with its housing association and its sociological association into a united Catholic Social Action. But the school itself, with its prayer, devotional addresses, study, and fellowship is already felt by many who have attended it to be an example of the Christian community of which it is in search.

Philippine Mission In Need of Funds

Reduced Appropriations of Past Five Years Have Nearly Crippled Work, Says Bishop

MANILA, P. I.—"The National Council has not been able to make us any better off than we were; it is just that we are no worse off, God help us," declares Bishop Mosher of the Philippines in a recent issue of the *Diocesan Chronicle*, organ of the missionary district of the Philippine Islands. The Bishop was referring to the success of the emergency campaign to balance the Church's budget initiated by the Council meeting last February.

Bishop Mosher points out that the cuts of the past five years have nearly crippled the work of the Church in the islands.

"It is indeed a wonderful thing," he declares, "that the National Council raised so large a sum of money and we one and all are grateful to them. But we could wish there were some way by which the Church in America could feel the impossible position we are in by having to carry for another year the \$15,000 cut given to us in November, 1934, in addition to all the other cuts of the past five years. . . ."

"It is to be taken into account also that there has been another cut in 1935 that amounted to about \$9,000 U. S. currency. Refusing to send out new missionaries, that amount of appropriation lapsed and was saved to the home Church. And here in the field over-tired missionaries have carried double work and anxiety, stations have been left without missionaries to do any work at all, and we are facing today a situation in the next six months that is almost unthinkable."

VACATION PERIODS SACRIFICED

The heroic efforts of missionaries to spread their work over other stations than their own are briefly told by the Bishop. The work in Balbasang, he says, was carried on by Deaconess Massey alone for two years, with the occasional assistance of priests who sacrificed their vacation periods to bring the ministrations of the Church to her charges.

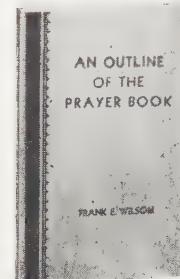
Bishop Mosher traces the beginnings of an upturn in the appointment of two missionaries, the Rev. Alfred L. Griffiths and Hall A. Siddall [L. C., May 9th, page 607]. He also expresses the gratitude of the district for the return to the Philippines, at her own expense, of Miss Winifred Mann.

Forward Manual in Camp Service

WILKES-BARRE, PA.—The Forward Movement Manual is used in the regular morning service of Camp Great Neck, Vosburg. The Rev. Charles Sykes, vicar of St. Peter's Church, Plymouth, and director of the camp, reads the daily passage from *Forward—day by day*, and adds a brief comment, and explains any difficult portions of the Gospel.

Camp Great Neck belongs to St. Stephen's Church, Wilkes-Barre, of which the Rev. Gardiner M. Day is rector.

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Ask League to Halt Nazi Persecutions

Petition on Behalf of Jewish and Christian Refugees to Be Brought Before September Meeting

NEW YORK (NCJC)—A petition appealing to the League of Nations for international action on behalf of groups persecuted by the German government will be presented to the 18th plenary meeting of the league in September by an "important" member State, it was announced August 4th by representatives of organizations sponsoring the petition.

The list of such organizations includes the American Christian Committee for German Refugees, of which the late Dr. S. Parkes Cadman was chairman, the American Jewish Committee, B'nai B'rith, Women's International League for Peace and Freedom, and various European Christian and Jewish groups, including the Alliance Israelite Universelle of France.

"IMPORTANT" STATE WILL AID

The petition, a 59-page document written, it was stated, by leading international lawyers, was made public simultaneously in New York and Paris. Representatives of several organizations sponsoring the appeal said they had received assurance from a second "important" State that it would endorse the appeal when introduced into the league assembly and that additional States are expected to back the petition, which is assured of being placed on the league agenda.

The appeal supports the letter of resignation of James G. McDonald, former High Commissioner for Refugees (Jewish and other) coming from Germany which, in December, 1935, called the attention of the league members to the tragic conditions of the oppressed minorities in Germany. The McDonald letter is on the agenda of the assembly this September along with the general question of refugee protection.

INTERNATIONAL ASPECTS STRESSED

It points out that the discriminations against Jews, "non-Aryan" Christians, Roman Catholics, Protestants, and other groups and the "relentless increase" of this persecution have, because of the refugee situation created, become issues of international concern "meriting consideration and intercession by the League of Nations."

Quoting from Mr. McDonald's letter, the petition demands "a modification of policies which constitute a source of unrest and perplexity in the world, a challenge to the conscience of mankind, and a menace to the legitimate interests of the States affected by the immigration of German refugees."

The petition emphasizes the invalidity of the plea that "domestic jurisdiction or sovereignty can prevent the legitimate concern of the international community over these discriminations and persecutions." This contention is supported by a 36,000-

word annex which establishes the "historical precedents and legal grounds for international action."

This section of the petition shows that from the 17th century to the present day the States of the world have interceded to safeguard and uphold human rights when governments have trampled upon them. Foremost among these intercessory States, it is pointed out, have been the United States, Great Britain, and Germany itself.

The petitioners further emphasize the obligation of the League of Nations, according to the terms of its covenant, to "achieve international peace and security and the firm establishment of the understandings of international law as the actual rule of conduct among governments." It points out that the German government has violated fundamental principles of the law of nations, particularly the pledge of the German government given in June, 1919, in an exchange of notes with the principal allied and associated powers (including the United States) at the peace conference, that it would treat minorities within its territory according to the same principles as those set forth in the Minorities Treaties signed by Poland, Rumania, Czechoslovakia, and other countries.

VIOLATIONS CITED

Violations of the rights of other States created by the Nazi persecution of various groups are listed in the annex to the petition dealing with International Legal Aspects. These violations are given as follows:

(1) The forced emigration from Germany of thousands of individuals and their imposition upon the territory of neighboring States;

(2) The denationalization of and refusal to accord full diplomatic protection to thousands of individuals who have thereby been cast Stateless upon other countries; and

(3) The attempt to exercise extraterritorial criminal jurisdiction, which has taken the form of acts of violence and terrorism in the territory of neighboring States.

The annex concludes with a chapter describing the efforts already made by the league in regard to this situation. In 1933, the league council decided that the system of discriminatory legislation against "non-Aryans" was a violation of the German obligations in Upper Silesia and in particular of the rights of one Bernheim, the petitioner. In the fall of 1933, the assembly of the league raised the question of the persecutions then going on in Germany, and reaffirmed its recommendation of 1922 which urged that countries not bound by minorities treaties should nevertheless observe their standard in the treatment of their minorities.

The need for further action, the petition emphasizes, is imperative. The petitioners therefore ask for a reconsideration of the problem.

"The undersigned organizations representing many religious faiths, political views, and nationalities," the petition states in conclusion, "call upon the League of Nations to take action in defense of those elementary human rights which are the very foundation stones of civilization and which constitute a primary condition of continued international peace and goodwill."

Bishop Beecher Tells of Missionary Experiences at Evergreen Conference

EVERGREEN, COLO.—To search out the good in every soul—that is the task of the Church in these modern days in the opinion of Bishop Beecher of Nebraska. Nearing the 45th anniversary of his ministry, Bishop Beecher addressed the Evergreen summer conference here, recalling early incidents in his ministry in Western Nebraska.

A close association with "Buffalo Bill" Cody; long travels by horse and buggy through blizzards; experiences in fording difficult rivers—these were some of the early recollections of Bishop Beecher.

Bishop Beecher recalled how noted cowboy characters of the plains country on one occasion drove miles to stand on the edge of the circle at a missionary meeting. He told of long treks through snow-bound open country when trails were obliterated and only the sense of direction of horses and man kept one going. He recalled being marooned in a deserted shack during a blizzard, miles from human habitation—the trip made in order to keep an appointment for a service in a small settlement. When he arrived at the settlement, he and the resident of the house where the service was to be held were the only ones present.

Mrs. Beecher accompanied her husband on most of these excursions, and he paid high tribute to her for her part in his early missionary ventures.

Bishop Beecher was a personal friend of "Buffalo Bill" and accompanied him on a European tour.

Churches Playing Large Part in Emergency Peace Campaign

PHILADELPHIA (NCJC)—Church co-operation has proved a vital factor in the success of the Emergency Peace Campaign, according to a report issued here. Working through 50 units, each composed of five peace volunteers, the campaign makes a practice of dividing unit members on an average Sunday. Members go into churches of different denominations. In some instances ministers have offered units the use of their pulpits and their homes and churches as headquarters.

In one North Carolina town of 2,500 population a single unit reached more than 2,000 people in Sunday schools through sermons, and at Christian Endeavor meetings, declared Harold Chance, director of the youth division of the campaign. The 250 volunteers are made up of 21 denominations.

In one Georgia district the unit is taking a canvass of all registered voters.

Fr. Wigram, SSJE, to Visit U. S.

CAMBRIDGE, MASS.—The Rev. Fr. Wigram, Superior of St. Edward's, the London house of the Society of St. John the Evangelist, will arrive in this country at the end of August, and will spend several months visiting the American and Canadian houses of the Cowley Fathers.

Plans for Visit of Japanese Advance

Tadao Kaneko, Secretary of Japan Brotherhood of St. Andrew, to Arrive August 16th

CHICAGO—Arrangements are nearing completion for the visit of Tadao Kaneko, young Japanese Church leader and secretary of the Brotherhood of St. Andrew in Japan, according to announcement by Courtenay Barber, member of the American Committee for the Brotherhood in Japan, which is arranging for Mr. Kaneko's visit.

The Japanese Brotherhood secretary sailed from Yokohama on August 4th, and will arrive in Seattle on August 16th. On August 19th, he will arrive in Chicago for a short visit, going on to Detroit to visit the older boys' conference of the diocese of Michigan August 20th to 22d. He will remain in Detroit until August 28th, when he goes to the first annual convention of young men and boys at Camp Houghteling, near Muskegon, Mich., under sponsorship of the Brotherhood of St. Andrew of the Midwest province.

Visits to Nashville, Tenn.; the Forward Movement headquarters in Cincinnati where he will confer with Bishop Hobson; attendance upon the burial of the late Bishop McKim at Nashotah House; visits to Milwaukee, Cincinnati, Toronto, Concord, N. H., Boston, New York, Philadelphia, Wilmington, Del., Baltimore, Washington, Los Angeles, and San Francisco are other features of young Mr. Kaneko's program.

On September 25th, 26th, and 27th, Mr. Kaneko will take part in the golden jubilee convention of the Brotherhood of St. Andrew in Canada, to be held at Wycliffe College, Toronto, representing the Japanese Brotherhood at the celebration.

Visits to a number of universities, colleges, and seminaries and addresses before student groups of such will be part of Mr. Kaneko's itinerary.

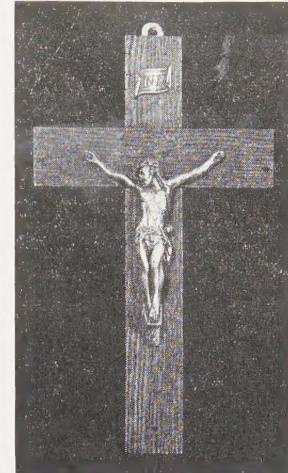
Vestibule Doors Blessed by Central New York Diocesan

Oswego, N. Y.—A handsome set of inside vestibule doors were blessed by Bishop Coley of Central New York in Christ Church, Oswego, on July 26th.

Provided for by a bequest of the late Carrie Elizabeth Wright, the doors are of black walnut, gothic in design, with leaded glass panels and wrought iron hinges. Incorporated in the woodwork is a piece of the original communion rail of the church, which was organized 125 years ago, preserved by the father of James C. Harding, who executed the present work.

The sermon was preached by the Rev. T. Raymond Jones, rector of St. James' Church, South Pasadena, Cal., who was formerly rector of Christ Church.

At the same service recognition was made of the 35th anniversary of Neary Schilling as organist and choirmaster of the parish.



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Air Raid Drills Prevent Conference

Japanese Brotherhood Meeting is Canceled Because of War Games; Push Publication Program

TOKYO—The annual summer leadership training conference of the Brotherhood of St. Andrew in Japan, which was to be held at St. Paul's University, here, July 20th to 25th, has been canceled by a decision of the executive officers of the Japanese Brotherhood at a meeting held here July 12th. The fact that an air raid drill almost coincides with the dates of the conference makes impossible the necessary conditions for a successful meeting, it was declared in a statement signed by Yoshitaro Negishi, president; Paul Rusch, executive vice-president; and Tadao Kaneko, secretary.

The English translation of the statement reads in part as follows:

"Just as the conference is drawing near its opening an unexpected report has come out announcing the air raid drills in the Kwanto district. The dates almost coincide with those of the conference. Of particular concern to us is that the Rikkyo [St. Paul's University] campus as the only open space in the midst of many shopping districts has been designated as a place of shelter and that the details in connection with the exercises of the drill make it quite impossible to keep a devotional and spiritual atmosphere during the conference.

"To consider this problem in detail a meeting of the executive officers of the Brotherhood was held this afternoon and unanimously decided to cancel this year's conference. It was felt that a conference should not be risked that promises not to be successful from every standpoint and not to produce the true spiritual inspiration it should."

WILL SPEED UP PUBLICATIONS

"We are therefore returning the registration fees already received. To do what we can to help the young leaders who would have attended the conference the executive committee decided to publish before autumn the study course *A Living Faith for a Chang-*

ing Age of the Rev. Hinsuke Yashiro and the planned meditations of the chaplain, the Rev. Tadaatsu Imaizumi. We expect to distribute these books as soon as possible to all those registered and to the complete membership of the Brotherhood of St. Andrew in Japan."

Governor Investigates Charge of Denial of Civil Liberties

HARRISBURG, PA. (NCJC)—Pennsylvania's Governor George H. Earle on August 4th sent plain clothes state policemen to Monessen to investigate complaints of members of Jehovah's Witnesses, a religious sect, that they were denied civil rights in the community.

Members of the cult charge they are being persecuted by Monessen's mayor, James Gold, who is alleged to have closed their schools on charges that they taught Communism; arrested them by scores for distributing literature without permits; placed them in virtual solitary confinement and held many of them incommunicado in cells without sleeping quarters, giving them poor food.

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THE CLERGY AND CHURCHMEN generally are cordially invited to use the facilities of the FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY, Room 11 on the second floor, 1801 W. Fond du Lac Ave., Milwaukee, Wis. The library is small but contains an unusual selection of Church books and periodicals, American and English, as well as general reference works. Books cannot be drawn out, but are available for free reference from 8:30 A.M. to 4:30 P.M., Mondays to Fridays inclusive, and 8:30 to noon on Saturdays.

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RETREAT

THERE WILL BE A RETREAT for laymen at Holy Cross, West Park, N. Y., beginning at 6 p.m., standard time, September 5th and closing at noon September 7th. Please notify the GUEST MASTER.

Arizona Forward Committee to Send Teams Through District

PHOENIX, ARIZ.—The Arizona Forward Movement committee plans to send at least four teams throughout the district in October to reach every congregation with the message of the Forward Movement.

The Rev. Dr. A. M. Sherman of the Forward Movement Commission staff will conduct a conference at Prescott September 14th to 18th preparing the teams for their work. The Rev. D. J. Williams is

the chairman of the Arizona committee.

One of the members of the team, a woman, will talk to the women. Another, either layman, woman, or clergyman, will talk to the young people. The clergyman will preach at a night service.

The general theme will be Religion in the Family, and Family Prayer, with an attempt made to get a small Altar into each home.

Last year only one team was in the field. It was composed of Mrs. C. E. Huntington, the Rev. C. E. Burnz, and the Rev. Mr. Williams.

Substantial Increase Seen in Quota of Diocese of Chicago

CHICAGO—Contributions to the diocesan quota in the diocese of Chicago last year amounted to \$100,766, a substantial increase over the previous year, according to the 1936 diocesan journal published recently. Confirmations in the diocese numbered 2,047, bringing the total communicants to 37,950 and baptized persons number 56,240, the journal reveals.

The diocesan endowment fund now aggregates \$284,000.



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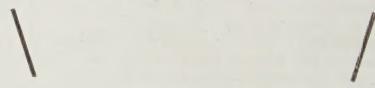
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